For Real Change, Reject Democracy, Establish Khilafah

A vision of Pakistan under the Khilafah and how an Islamic constitution will give rise to policies of revival

Hizb ut Tahrir - Wilayah Pakistan

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Democracy Has Had Its Day. It is Time for the Ruling System of Islam, Khilafah

Democracy Neglects the Masses in the West

Wherever democracy exists, whether presidential or parliamentary, neglect and exploitation of the people by a small elite will always occur. It is a world-wide phenomenon that the richest people are those with access to political power in democracy, either directly or through sponsorship of politicians. Democracy was never meant to grant justice to the masses, and instead was conceived to concentrate power and subsequently wealth into the hands of a few. This is made clear in the following statement by Madison, the Founder of the American Constitution stated, "landholders ought to have a share in the government, to support these invaluable interests, and to balance and check the other. They ought to be so constituted as to protect the minority of the opulent against the majority." The famous Democrat, Robert C Byrd, lamented of his democratic country as "an administration of the wealthy, by the wealthy, for the wealthy…Today I weep for my country". In modern democracies, land owners have been replaced by the corporate businessmen, industrialists, property owners and families already in politics predominate.

Democracy Ensures Concentration of the Wealth in an Elite

The concentration of wealth in these hands is legalized through man made legislation under democracy. The political families make wealth because they have usurped from society sources of huge revenue. Specifically, the predominately state properties and public properties, such as large scale arms manufacture, banking and energy

industry. This is why in America, Britain and France, there are ruling dynasties of large capitalists. There is an immense concentration of the wealth, such that ninety per cent of the wealth is concentrated in the hands of less than five per cent. In India democracy has been uninterrupted for over seventy years, with the result of an extremely wealthy Brahmin elite with masses that are driven to suicide because of poverty, to the order of hundreds of thousands. Democracy is the best system that money can buy, so the costs of elections have escalated to enormous levels.

Democracy in Pakistan Secures the Interests of the Elite and the Colonialists

In Pakistan too, politicians spend tens of millions of Rupees as an investment to increase their wealth immensely. So as it is true to say regarding democracy that "Power corrupts and absolute power corrupts, absolutely." Democracy is the reason why Pakistan is a wealthy country, but has poor people, whilst at the same time it has immensely rich political and military elite. Over seven decades, legislation has secured the ownership of public and state properties by a small elite. Using democracy, they make laws that are preferential for their personal business interests, in addition to securing their assets from taxation. In addition to securing their own wealth, this elite are allowed by democracy to secure the interests of their foreign masters and sponsors, usurping the rights of society. So, thanks to democracy, the traitors within the military and political leadership amass huge wealth during their tenures, as well as plunging Pakistan into economic misery and foreign policy humiliation for the sake of their Western masters.

Giving Democracy More Time Will not Work

It is nonsense to say that democracy should be given time to do its job, because in fact it is already doing its job, which is securing a small elite, whilst depriving the masses. It is wishful thinking for hoping for any change through this system, even if another dozen elections took place. When this democratic elite show their faces for a few weeks during elections, having robbed the people of great wealth for years, they will point to a few road constructions or schools to secure our votes for another term of plundering. So, of course the Western nations would enthusiastically support and generously fund democracy in Pakistan. Democracy provides the West with an uninterrupted supply of corrupt traitors who secure legislation for the colonialist interests, whilst democracy also keeps the Muslims downtrodden and destitute, restricted in their ability to rise up against the system. If any Muslim does vote, he votes for the "best of the worst," choosing the big thief over the even bigger thief.

Khilafah Secured the Need of Muslims and Non-Muslims for Centuries

The Islamic Ummah's will is for an Islamic system. Unlike Christian states, the Islamic state did not oppress the people and deprive them of their rights. For centuries the Khilafah was a beacon for humankind, whether considering industry, agriculture, medicine, science, rights of human-beings regardless of religion, school of thought and gender. It was a sanctuary for the world's refugees, such as the Jews who fled persecution at the hands of the Christians in Spain in the Fifteenth Century CE. Thus, unlike the Christian peoples, there is no need for the Muslims to settle for democracy as an alternative to corrupt religious or theocratic rule. As is evident in recent years, the Ummah is seeking the implementation of Islam and the return of the Khilafah.

Khilafah Secures the Interests of All the People, Regardless of Race, Religion or Gender

Islam cuts the cause of neglect of the people's affairs, which is democracy. The Muslims believe in La Ilaha ilAllah which means that Allah ﷻ alone defines what is right and wrong. Whereas in democracy, like dictatorship, it is built on La ilaha Il Insaan, there is none worthy of worship but human-beings. The human mind is used as the source of what is right and wrong, despite its limitations in knowledge, error in judgment, inability to be selfless and contradictions. So human-beings have been able to legalize oppression over others by making laws to secure it.

Thus, democracy gives human-beings the choice to obey Allah ﷻ or disobey Him, whereas in the Khilafah, Muslims live according to the commands and prohibitions of Islam. Allah ﷻ has revealed, **وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمْ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلاَلاً مُبِينًا "It is not befitting for a believing man or woman to have any choice in a matter, when it has been decided upon by Allah and His Messenger. And whoever disobeys Allah and His Messenger has strayed to manifest error."** [TMQ Surah Al-Ahzab 33:36]. Whereas in democracy, assemblies of men and women as sovereign, choose laws according to their whims and desires, in the Khilafah, the Muslims will act only for the pleasure of Allah ﷻ. Allah ﷻ said, **وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ. "And judge between them by what Allah has revealed, and do not follow their desires, and beware (O Muhammad) that they might seduce you from some of what Allah has sent down to you."** [TMQ Surah Al-Maaida 5:49].

By abolishing democracy, the Khilafah ensures equity and justice for all the citizens. As Hizb ut-Tahrir has stated in its

Introduction to the Constitution, in Article 1, "The Islamic creed constitutes the foundation of the State. Nothing is permitted to exist in the government's structure, accountability, or any other aspect connected with the government, that does not take the creed as its source" and then further clarifies, "nothing connected to the Constitution or cannons, is permitted to exist unless it emanates from the Islamic creed."

Only Once Democracy is Abolished, Will Checks and Balances Have Value

Only once democracy is abolished, will checks and balances have value. Otherwise these checks and balances are only for securing the rights of the elite to oppress the people more and more. As for checks and balances in the Khilafah, they all ensure that Sovereignty is for Allah ﷻ alone. Islam puts the essential duty of accountability on the Ummah. The Ummah is the first and last check to protect the Islamic State. The Ummah supports the Khaleefah, but if he strays from Islam the Ummah must account him. If he openly abandons Islam, he must be confronted and removed. It came in the hadith of 'Ubadah ibn As-Samit about the Bay'ah, **وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنْ اللَّهِ فِيهِ بُرْهَانٌ "And that we must not contest the people concerning their authority, unless you see saw Open Disbelief over which you have Clear Evidence about from Allah ﷻ."** [Al-Bukhari]

The Madhalim Court

Allah ﷻ said, **فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ "And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day."** [TMQ Surah An-Nisa'a 4:59]. As mentioned in Hizb ut Tahrir's *Introduction to the Constitution*, Article 24, it is stated "The Khalifah is

the representative of the Ummah in exercising of the authority and in implementing of the Shari'ah." The Madhalim Court has also been defined by Islam to investigate any failings in ruling that may occur by the Khalifah or his governors. The Court can investigate pro-actively any perceived harm, and does not have to wait for a complaint to be raised before initiating an investigation. In the *Introduction to the Constitution,* Article 41, it clearly mentions that the Madhalim Court "is the only authority that can decide whether the change in the situation of the Khalifah removes him from the leadership or not, and it is the only authority that has the power to remove or warn him." And in Article 87, "is appointed to remove all injustices which have been inflicted upon any person who lives under the authority of the State, irrespective of whether the person is from the subjects of the State or not, and irrespective of whether the injustice was committed by the Khalifah or anyone below him from the rulers and civil servants." Also the Khalifah is not allowed to interfere in the accountability process, if he himself is under investigation, meaning that Islam has not permitted the Khalifah to remove the Madhalim judge that is investigating him, as mentioned in Article 88, "The judge of the Court of Injustices (Madhalim) is appointed by the Khalifah, or by the Supreme Judge. His accounting, discipline and removal are done by the Khalifah or by the Supreme Judge if the Khalifah had given him the powers to do so. However, he cannot be removed during his investigation of a Madhlamah against the Khalifah, or the executive assistants, or the Supreme Judge; rather the power to remove him in these circumstances is for the Court of Injustice Acts (Madhalim)."

The Council of the Ummah

Shariah has granted permission to choose representatives for taking care of the affairs of the Muslims. The Messenger of Allah ﷺ said on the occasion of the Second Bayah of Aqabah, **أَخْرِجُوا إِلَيّ مِنْكُمْ اثْنَيْ**

عَشَرَ نَقِيبًا، لِيَكُونُوا عَلَى قَوْمِهِمْ بِمَا فِيهِمْ **"Bring out to me twelve leaders that they may take charge of their people's affairs."** The elected members of the Council of the Ummah provide another means of ensuring that Sovereignty is for Allah ﷻ alone. It is consulted by the Khalifah on various issues including the appointment of Governors and assistants. As mentioned in the *Introduction to the Constitution,* Article 105, "The individuals who represent the Muslims' views to the Khalifah are the Ummah Council, and the individuals who represent the people in the provinces are the Provincial Councils. It is permitted for non-Muslims to be members in the Shura council for the sake of raising any complaints against any oppression by the rulers or misapplication of the laws of Islam." This is one of the specific duties of the Council of the Ummah, mentioned in Article 111, "The Council has the right to hold the Khalifah accountable for all matters that took place effectively within the State, whether these were related to domestic or foreign affairs, financial affairs, or military matters", also "has the right to express discontent of the assistants, governors or the 'amils. Its opinion in such a case would be binding and the Khalifah should dismiss them at once". Independent media will also provide scrutiny of the Government.

Political Parties Based On Islam

Allah ﷻ said, وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنْ الْمُنْكَرِ وَأُوْلَئِكَ هُمْ الْمُفْلِحُونَ **"Let there arise from amongst you a group that invites to all that is Good (Islam), enjoins the Ma'roof and forbids the Munkar. And these are the successful ones."** [TMQ Surah Aali Imran 3:104]. Political parties that are based on Islam are another of source of guidance and accountability for the Khalifah. In the *Introduction to the Constitution*, Article 21, it is stated, "The Muslims have the right to establish political parties in order to account the rulers or to reach the rule through the Ummah on the condition that

their basis is the Islamic ‘Aqeedah and that the rules they adopt are Shari’ah rules. The formation of a party does not require any permission. Any group formed on an un-Islamic basis is prohibited.”

Pakistan’s Revenue and Expenditure under the Khilafah

Pakistan’s Current System Secures the Economic Interests of the Kafir Colonialists

Sufficient revenues in the state treasury are essential for looking after the affairs of the people and managing the state expenses, such as the armed forces, health and education. However, in Pakistan's current system, both democracy and dictatorship take turns to secure the economic interests of the kafir colonialists. To achieve this, the World Bank and the IMF, in cahoots with the government, selectively employ humiliating policies of regressive taxation and privatization. These policies deprive the population of public ownership of huge sources of revenue and then leaves the people to take the burden of the expenses of the state, by imposing an entire host of regressive taxes that choke economic activity and add to the people's misery, usurping what private wealth they have left. Even though there is no Zakah upon the poor and indebted in Islam, the current system applies regressive taxation on buying food, clothing, shelter, earning, inheritance, administration, health and education, renders them “luxuries” for the “privileged” few, and not guaranteed needs for all.

Moreover, on the expenses side, the expenditure is primarily to secure the needs of the kafir colonialists and a corrupt local elite through the interest based debt system they have created. In the coming financial year, the rulers will spend over three trillion rupees upon making payments of interest, even though interest is a major sin in Islam and an invitation of war from Allah ﷻ and His Messenger ﷺ. Rather than refusing to pay the 3 trillion rupees in interest as Islam

mandates, Pakistan's rulers will be taking even more interest-based loans, to help cover the 3.5 trillion rupees' federal fiscal deficit. Thus, the current government is plunging Pakistan deeper into interest-based debt, as every previous government has done. In 1971, Pakistan's debt was 30 billion rupees, but by 1991, it rose to 825 billion rupees. By 2011, Pakistan's debt soared to 10 trillion rupees and now it has quadrupled, approaching 40 trillion rupees, just ten years later.

This is the reality of Pakistan's revenue and expenditure under the colonialist system no matter whosoever comes to rule, and regardless of whether the appearance of the rule is democratic or dictatorship. And this is because in democracy and dictatorship, men decide laws according to their whims and desires rather than implementing all that has been revealed by Allah ﷻ.

Depriving the Society of Revenue from Public Properties

Capitalism as implemented by both dictatorship and democracy in Pakistan deprives the state and the general public huge sources of revenue, through privatization of the public properties, such as oil, gas and electricity. Local and foreign owners of the oil, gas and electricity assets generate huge revenues and sizeable profits from these valuable resources. Unlike Capitalism and Communism, Islam has declared that energy is neither a private nor a state property but a public property for all the Muslims. The Messenger of Allah ﷺ said, **الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ الْمَاءِ وَالْكَلَإِ وَالنَّارِ "Muslims are partners in three things: water, pastures and fire (energy)"** [Abu Dawood]. Thus, although the Khilafah state takes charge of managing the public property and state property, it is not permitted for the Khalifah to grant the ownership of the public property to any private party, whether an individual or group, as it is a property for all Muslims. After returning these assets to public ownership, the future Khilafah can trade in energy resources with

foreign states that are not hostile to the Muslims and Islam. In this and similar ways the Khilafah will ensure the benefit of this wealth of the Ummah is for the Ummah itself, rather than becoming a source of misery by allowing private companies to funnel its wealth away as profits, whilst the government adds to burdens of the people with huge taxation upon energy. In addition, capitalism's drive for private ownership also usurps interests that should be owned primarily by the state, such as machinery and heavy munitions manufacture, telecommunications, major construction and transport. In the coming Khilafah, inshaaAllah, such enterprises are primarily to be regarded as state enterprises, with local private companies from these lands existing within the field, but under state supervision so as to prevent eclipsing and dominating the state role as occurs in these dark days of capitalism.

In the absence of Islam, the wealthiest companies in the world are energy, arms, machinery and telecommunications companies, whilst the governments are left with only one resort for revenues, suffocating the people with increased taxation. Moreover, in Pakistan's case, colonialism through the agent rulers creates incentives to encourage foreign ownership, such as reduced excise on the import of machinery and other economic inputs and tax holidays on profits, which are sent back to strengthen the economy of the foreign country. And the direct foreign usurping of the Pakistan's manufacturing base, as evident by the government's own Foreign Direct Investment (FDI) figures, it surges under every successive regime.

Strangling Most of the People with Taxes, whilst Only a Few Thrive

Under IMF supervision, Pakistan's economy has been strangled by ever increasing regressive taxation on earnings and consumption of goods. So, consider that total revenues in 1987-88 were Rs. 117,021

million and in 2002/3 they were Rs. 706,100 million. Taxation was over one trillion rupees for the financial year of 2008-2009, but then was doubled to over two trillion rupees for 2013-2014. By 2018-2019, taxation was then doubled again to four trillion rupees, whilst Pakistan's rulers now target nearly six trillion for 2021-2022. This is whilst they are striving, from now, to meet the IMF demand for taxation of ten trillion rupees, for the financial year of 2024-2025. If such increases in taxation were to ensure the defending the honour of the Prophet ﷺ, or liberating Al-Aqsa Masjid and Occupied Kashmir, the Muslims of Pakistan would empty their houses and tie stones to their bellies. However, to chase our poor and indebted mercilessly, in order to spend upon a major sin, interest, is a heinous crime that must be denounced and rejected in every corner of Pakistan.

In the current budget 2021-22, the regime has set a target of 5.83 trillion rupees of tax collection, out which 62.6% will be indirect taxes. So the bulk of revenue generation is from regressive taxation. A regressive tax is applied uniformly, taking a larger percentage of income from the poor, compared to the wealthy. Even the remaining 37.4% of taxation, as direct taxes, cannot be considered as progressive taxation as it still penalizes the poor and the indebted. Most of direct taxation comprises of income tax and Workers' Welfare Fund. In Pakistan, a man earning more than 50,000 Rupees has to pay income tax, even though he cannot fill the basic needs of a city dwelling family of four. Tax for the Workers' Welfare Fund is applied on the new minimum wage of 20,000 Rupees in the current budget.

Throughout the world, capitalist taxation punishes the poor, whilst providing huge loop holes for the wealthy. According to a survey by the PEW research center, 64% of Americans say they are bothered a lot by the feeling that some corporations aren't paying what's fair in federal taxes, whilst 61% say the same about some wealthy people.

Globally, democracy allows wealthy corporates and individuals to influence legislators to make laws that suit them. The suffering people are fed a lie that if the wealthiest are taxed less, they can spend more on production and there will be a trickle-down effect. However, the rich-poor gap is continuously increasing, even during the economic crises and lockdowns.

So after all, capitalism has ensured that the combined revenues of sales tax and income tax alone are well over 60% of all the state revenues. Which means the major share of the revenues is from usurping the wages of the people and undermining their ability to buy essentials. This corrupt system can only produce such failure as it is designed to neglect the affairs of the people and this is why all those who seek power in this system are also calling for increased taxation. As income tax, this system taxes people upon the fruits of their labour from which they hope to save to secure their basic needs and some of their luxuries, rather than taxing from their surplus wealth beyond their needs and some of their luxuries. As sales tax, it taxes the people in their attempts to buy basic needs and some luxuries, rather than taxing only on those who have wealth in surplus of such basic needs and luxuries. Yet, the rulers insist this system is "for the people," whereas in the Khilafah, neither income tax nor sales tax exists, because private property in origin is inviolable. Taxation occurs on surplus wealth beyond that which is needed to secure basic needs and some luxuries, and that too under stringent conditions. What allows this low taxation policy is the fact that the Khilafah has abundant sources of revenues from public and state property, as well as a unique set of laws for revenue generation from agriculture and industry.

Expenditure that is Biased Towards the Colonialists and their Agents

Having deprived the Ummah of its rightful revenues and also choked its earnings and ability to buy and produce, the government then takes interest based loans from the kafir colonialist countries. These loans are a bunya (debt trap), designed to keep Pakistan in debt so as to strip it of its assets and gravely reduce its ability to stand on its feet as a challenge to the West. This is money that is taken away from the economy, looking after the affairs and securing the basic needs of the people. And it is a global injustice, as like Pakistan, many countries have paid back their loans many times over, but remain in debt due to unjust colonialist interest based loans and conditions. It is the Khilafah (Caliphate) on the Method of Prophethood alone that will rescue us from the endless descent into interest based debt. The Khilafah will not pay any interest whatsoever accrued on the debts, because Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُم مُّؤْمِنِينَ * فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾ **"O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger, but if you repent, you shall have your capital sums. Deal not unjustly and you shall not be dealt with unjustly."** [TMQ Surah al-Baqarah 2:279]

Revenue and Expenses Overview

Unlike Capitalism, Islam does not rely on taxation on income and consumption as a dominant means to generate revenue. Its revenue generation is based on accrued wealth beyond the basic needs, as well as upon actual production. Even when the Khilafah does tax, it is with stringent conditions that are based upon accumulated wealth, so it does not penalize poor and under privileged who are unable to secure their basic needs. This is possible because partly because of the huge revenue that the state will generate from state

owned and publicly owned enterprises such as energy resources, machinery and infrastructure manufacture and partly through Islam's unique revenue laws, which increase distribution of the wealth, rather than its concentration. Hizb ut Tahrir states in its *Introduction to the Constitution*, "Article 148 "The budget of the State has permanent chapters determined by Shari'ah rules. As for the sections of the budget, the amounts allocated for each section, and the issues of each section covered by these amounts are left to the opinion of the Khalifah and his Ijtihad" and in Article 149 "The permanent sources of income for the Bayt al-Mal are the booty, Jizya, land tax, a fifth of buried treasure, and Zakat. This income is collected continuously irrespective of whether there was a need or not" and in Article 151 "Money taken at the borders of the State from custom duties, income derived from public or State property, inheritance for which there is no inheritor and the assets of the apostates are all considered to be part of the revenue of the Bayt al-Mal."

Industry as a Source of Revenue

Industry will thrive in the Khilafah. It will not be strangled by taxes for all manner of crucial inputs, from energy to machinery. Instead, the state will generate revenue from profits of the trade and accrued trading merchandise. This allows the businesses to focus on production without fetters, whilst circulation is ensured through their giving of revenues from their profits or accrued wealth. Hizb ut Tahrir says in its "Introduction to the Constitution, Article 143 "Zakat is collected from Muslims, and is taken from the wealth which the Shari'ah has specified such as money, the profits of trade, cattle and grains. It is not taken from anything which the Shari'ah did not mention. It is taken from every owner irrespective of whether they were legally responsible/accountable (mukallaf) such as the mature, sane person or whether they were not legally responsible such as the

child and the insane. The Zakat is placed in a specific section of the Bayt al-Mal, and is not spent except upon one or more of the eight categories mentioned in the noble Quran."

Kharaaj as a Source of Revenue does not Strangle Farmers

Under Islamic rule, the Indian Subcontinent, a predominately agricultural society, produced almost a quarter of the world's GDP. One of the factors was the concept of Kharaj. Under Kharaj, the neck of the land was owned by all the Muslims, but its use and benefit was with the one who cultivated it. So the one who cultivated it benefited from its production directly. This allowed the circulation of wealth and boosted production. In return for a strong source of livelihood, the Muslims generated revenue from the land for the state, in accordance to its capacity. With the introduction of capitalism, under the British rule, the cultivators were taxed heavily, were forced then to take interest based loans, subsequently drowned in debt and ultimately had to sell their lands. This was asides from the land seizures by the colonialists for the sake of themselves and their collaborators. Agriculture continues to suffer from capitalism until today, even though Pakistan's existing agriculture remains world class in many fields, and has potential to develop far further. The farmers face huge taxation on agricultural inputs from fertilizer, seed, machinery, transport and fuel. Then they are forced to try and increase profits by exports to foreign markets. This in turn drowns Pakistan in suffering by forcing it to make more and more expensive imports of the same grains and crops that it can grow in abundance. In Islam, the revenue generation is not based on taxation of agricultural inputs, but on production from the land, which enables the farmer to maximize the production, without being slowed down by over-expensive inputs. As Hizb ut Tahrir states in its "Introduction to the Constitution" in Article 145, "Land tax is payable

upon the kharajiyyah land according to its capacity. Zakat is collected from the 'ushriyyah land according to the actual production."

Recourse to Taxation is with Stringent Conditions, Not a Default

Islam grants sanctity to the private property of individuals and prevents it usurping, so taxation would occur in the Khilafah, but as a last resort and under stringent conditions; namely, if the revenues that Shariah has stipulated were not enough and only upon those who have secured their basic needs and luxuries to the level that is considered normal or equitable (bil maroof). So Islam ensures that there is no taxation on the fruits of labour nor the efforts to secure the basic needs and luxuries to the level that is considered equitable, as occurs in capitalism in the form of income tax and sales tax, which is punishing the less well off. This means that the taxation will ensure circulation of wealth, rather than concentration. Consider that Pakistan's top 30 richest people are worth circa $15 billion and these are only reported figures. Just a 30% tax will net $4.5 billion. Thus, the money raised through the levy of emergency tax on the wealthy can be used for emergency needs, according to Shariah rulings, such as feeding the poor or earthquake relief efforts.

Beyond this the Khilafah can choose to take interest-free loans from the people for projects with repayment expected over short term as well, as asking for voluntary donations from an Ummah which is characterized by generosity for the sake of Allah ﷻ. Hizb ut Tahrir states in its "Introduction to the Constitution" in Article 150 "If the permanent revenues of the Bayt al-Mal are not sufficient to cover the expenditure of the State, then it is possible to impose taxes upon the Muslims. It becomes obligatory to impose taxes as follows: a. To fulfil the obligatory expenses upon the Bayt al-Mal for the poor, needy, and wayfarers, and to undertake the obligation of Jihad. b. To fulfil the

obligatory expenses upon the Bayt al-Mal for remunerations of the civil servants and soldiers, as well as compensation for the rulers. c. To fulfil the obligatory expenses upon the Bayt al-Mal to undertake the services and needs such as establishing roads, extracting water, building mosques, schools and hospitals. d. To fulfil the obligatory expenses upon the Bayt al-Mal which are necessary in case of a disaster which afflicted the subjects such as famine, floods and earthquakes," and in Article 146, "Muslims pay the taxes that the Shari'ah has permitted to be levied upon them in order to cover the expenditure of the Bayt al-Mal, on the condition that it is levied on that which is surplus to the individual's needs according to what is normal, and has to be sufficient to cover the needs of the State. and forbade the taking of custom duties, because it is a tax, and so it is a prohibition that encompasses every tax," and in Article 147, "The State has the right to impose taxes in order to undertake anything that the Shari'ah obligated upon the Ummah if the funds in the Bayt al-Mal were insufficient since the obligation for funding it would be transferred onto the Ummah. The State has no right to impose a tax for the sake of whatever is not obligatory upon the Ummah to undertake, and so it is not permitted to collect fees for the courts or departments or to fulfil any service."

Expenditure Guidelines

Thus the Khilafah raises huge revenues from state property, public property, agriculture and industry without choking them, and taxes from those who have surplus to normal living. On the expense side Islam stipulates all that is necessary to truly look after the affairs of the people. And of course, the Khilafah will not pay any more to the criminal colonialist loaning institutions, firm in the knowledge that the principal has been paid many times over, as is the case with many other states. Hizb ut Tahrir declares in the *Introduction to the Constitution*, Article 152 "The expenditure of the Bayt al-Mal is divided across six

sections: a. The eight categories which deserve the Zakat to be spent upon them, from the chapter of Zakat. b. The poor, the needy, the wayfarer, Jihad, and those in debt – if there is nothing found in the chapter of Zakat, they are given money from the permanent sources of income of the Bayt al-Mal, and if nothing is found then those in debt are not given anything. Taxes are imposed in order to fulfil the expenses required for the poor, the needy, the wayfarer, and Jihad, and the State takes a loan in case of fear of fasad (corruption). c. The individuals who provide services to the State such as the civil servants, the soldiers and the rulers are paid from the Bayt al-Mal. If there were insufficient funds in the Bayt al-Mal then taxes are imposed in order to fulfil the expenditure needs, and the State takes a loan in case of fear of fasad (corruption). d. The essential services and utilities such as roads, mosques, hospitals and schools are funded by the Bayt al-Mal, and if there are insufficient funds in the Bayt al-Mal taxes are imposed to fulfil these expenses. e. The non-essential services and utilities are funded by the Bayt al-Mal, and if funds found in the Bayt al-Mal are insufficient then they are not funded, but rather delayed. f. Emergency situations such as earthquakes and floods are funded by the Bayt al-Mal, and if the funds were not found the money required is taken as a loan immediately which is then repaid through raised taxes."

Pakistan has been Denied its Industrial Potential through Colonialist Policies Imposed by Both Democracy and Dictatorship Alike

Although Pakistan has huge material resources, a young, bright and lively population and has been included within the "next eleven" economies in the world regarding its potential, its industry is in a pitiful state, since its creation. The so-called industrial growth of the sixties and seventies was of basic and simple industry, without laying the basis for heavy industry. Growth rate of industry fell from 8.2% in 1980's to 4.8 % for the 1990's and in the latter half of 1990's the growth was only 3.2%. In 1996/7 the growth for industrial sector was minus 0.1%, and was 1.5% in 1999/2000. Private investment fell from 10% to 8% during the 1990's, though foreign ownership of industry has surged, as reflected in the Foreign Direct Investment (FDI) figures. Gross fixed capital formation in private sector in the large scale manufacturing sector fell continuously over the 1990s, by as much as 60%.

Successive rulers facilitated foreign companies in establishing industry, such as extraction plants, refineries and power generation and taking their huge profits abroad, whilst obstructing local private companies through requirements such as obtaining 22 NOCs (No Objection Certificates) to install even a medium size industry. So, it is not surprising today that thousands of industrial units have been declared sick and overall local industrial production is at an all-time low, with foreign multinational companies strengthening their hold on our economy.

Democracy will never allow Pakistan to achieve its potential because it is what implements the Western colonialist policies. Intent on exploiting the world resources, colonialist powers want to keep Pakistan a state with poor industry, unable to extract its resources by itself, devoid of heavy industry such as engine and jet engine manufacture, dependent on import of even simple agricultural machinery, provider of cheap light industry products for Western markets such as electric fans, surgical equipment, hand craft and sports goods, as well as making Pakistan's population a huge market for Western products. Widespread unemployment, expensive goods, dependence on the West for weapons technology, brain drain of brilliant sons and daughters to the West are just a few symptoms of this deeply seated colonial program. This colonialist policy is being implemented since the time of East India Company and is implemented today through democracy, which is just a rubber stamp for the colonialist policies of the World Bank and IMF.

Removing the Locks and Chains to the Industrial Resurgence of the Ummah

Establishment of a powerful industry mandates a focus on military industry. America and China are the world's foremost industrial powers because both have an orientation to war industries, including cutting edge stealth, supercomputers and space technologies. Germany and Japan's pre-World War II military orientation has benefited their industrial development until now, with their mammoth car industries being a development of their immense tank, armoured personnel and jet engine manufacturing experience. Much of the innovation in consumer products are by-products of military/ space technology, including goods as mundane as kitchen appliances, such as the Teflon on frying pans and internet systems for regulating home appliances. However, due to colonialism, despite the

fact that Pakistan achieved nuclear weaponry, it has been denied a powerful industry, with its armed forces dependent on military technology from belligerent colonialist states and vital areas of its economy dependent on foreign products and technologies, from telecommunications to engines and heavy machinery.

Industry has fluctuated between forced privatization and nationalization and both policies have led to immense suffering. So, socialist or communist states have advocated indiscriminate, whole-scale nationalization of industry, to address the problem of concentration of wealth in the hands of a few. However, this man-made narrow solution curbed the natural urge for wealth, which stimulates responsibility and innovation. At the other extreme there is capitalism, which advocates universal private ownership. It cares not for whether the ownership is of resources from which the public has need and must not be deprived of or sensitive, strategic, capital intensive industries, in which the state should dominate. So in addition to the immense concentration of wealth in the hands of a few capitalists, these capitalists act as lobbies to dictate foreign policy objectives to the state, waging war on resource rich nations, such as the Muslim countries.

Research and development and heavy industry have a co-dependent relationship, but both are driven by the vision to be the leading state. America the world's superpower strove to be the world's leading state which resulted in its establishing a substantial heavy industry. It even sought out foreign scientists, such as German rocket engineers and established universities to progress in technology. America enjoys some of what the Khilafah achieved for centuries, where the Khilafah's universities were the favored destination for the European elite, Arabic was the world's language of science and technology; and the Khilafah's industry and weaponry were the cause

of awe throughout the world. Whereas in Pakistan today, there is a huge brain drain as intelligent well-qualified individuals seek countries where their skills are of immediate and practical use.

If seeking to be the leading state is the engine for growth of heavy industry, such as manufacture of engine and industrial machinery, then state and private financing are part of its fuel. Despite the immense wealth in the country, including trillions of rupees locked away from industrial investment in banks and stock markets, the agent rulers took loans from the colonialists with conditions to prevent substantial local industrial development in both private and state sectors.

Establishing Industrial Might for the Leading State of the World

From the first day of the return of the Khilafah, the Islamic State will strive to become the leading state, unmatched by any rival, as it was before. Regarding industry, it will have a military focus, which will lead to the rapid development of a heavy industrial base. Allah ﷻ said, **وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لاَ تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ "Make ready against them all you can of force including steeds of war, to cast terror into the hearts of your enemy and the enemy of Allah and besides those whom you do not know but Allah knows."** [TMQ Surah Al-Anfal 8:60]

In its *Introduction to the Constitution,* Hizb ut Tahrir has adopted Article 74, "The Department of Industry is in charge of all the affairs connected to industry, whether heavy industry such as the manufacturing of engines, machines, vehicles, materials and electrical equipment, or light industry. Similarly, whether the factories are of the public property type or they are included in the private property and have a relationship to the military industry. All types of factories must

be established upon the basis of military policy… it is a duty upon the State to manufacture weapons by itself and it is not allowed to depend upon other states, because this allows other states to control it, its will, its weapons and its fighting... This can't be achieved unless the State possesses heavy industry and started to build factories which produce heavy industry, both military and non-military alike."

Regarding the nationalization and privatization dilemma, Islam as the world's true revealed Deen has solved this problem from its root. Public resources such as abundant minerals, fuel resources and energy forms such as electricity are publicly owned. Their revenue and utilization is for the entire public and the State ensures this matter. Factories that manage public resources are also considered public property. Such factories will neither be state or private. This would include coal, gold, copper and bauxite extraction plants, gas refineries and electricity production plants and distribution networks. Such public resource related factories can never be privatized or nationalized, so private industry would benefit from cheap raw materials and energy. In addition, that which can be privately owned cannot be nationalized or made as a public property. The Messenger of Allah ﷺ said, **الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ الْمَاءِ وَالْكَلَإِ وَالنَّارِ "The Muslims are partners in three things, waters, feeding pastures and fire"** (Abu Daud).

In its *Introduction to the Constitution*, Hizb ut Tahrir has adopted in Article 138, "Factories by their nature are private property. However, they follow the rule of the product that they are producing. If the product is private property then the factory is considered to be private property, such as textile factories. If the product is public property then the factory is considered public property, such as factories for iron ore production." And in Article 139, it is stated "The State is not permitted to transfer private property into public property,

since public property is confirmed by the nature and characteristic of wealth and not by the opinion of the State. Based upon this, what is called nationalisation is not from the Shari'ah in any shape or form." And in Article 140, it is written "Every individual from the Ummah has the right to utilise anything from public property, and it is not allowed for the State to permit someone to individually possess or utilise it."

Also in its *Introduction to the Constitution*, Hizb ut Tahrir has adopted Article 74, "Thus it is necessary that the State has factories for producing all types of atomic weapons, rockets, satellites, airplanes, tanks, mortars, naval ships, armored vehicles and all types of heavy and light weapons. It is necessary that the State has factories which produce machines, motors, materials, and electronics, and factories which have a relation with public property and light factories which have relation with the military or war industries."

Regarding research and development, the state must ensure that there are facilities that secure the Khilafah industry as being a world leader. This will involve great investment by the state, linking industry to university research, to meet the state's requirements for engineers, architects, town planners, doctors, educationalists and agricultural scientists and so on. In addition the state will encourage private institutions to play their role in research and development.

In its *Introduction to the Constitution*, Hizb ut Tahrir has adopted Article 162, "All individual subjects of the State have the right to establish scientific research laboratories connected to life issues, and the State must also establish such laboratories."

Regarding funding of industrial development, by restoring the public properties to public ownership and ensuring strong state ownership of essential industries, as well as implementing other

Shariah rules regarding revenues, the state will be able to finance industrial development through the state and private sector without dependency on other nations and their restrictive conditions. Allah ﷻ said, **وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً "And Allah will by not permit the authority of the kuffar over the believers."** [TMQ Surah Al-Nisa 4:141]. This will allow the State to become self-sufficient regarding matters such as military technology, clothing, housing, education and health. Foreign trade will be with those countries that are not belligerent and will be undertaken in a way so as not to strengthen them to resist the call to Islam, as ultimately Islam is to be implemented over the entire world. In its *Introduction to the Constitution*, Hizb ut Tahrir has adopted Article 165, "Development and investment by foreign funds within the State are forbidden. It is also prohibited to grant franchises to foreigners."

Man-Made laws have Denied Pakistan its True Agricultural Potential

It is known that the Muslim Lands whilst they implemented the laws revealed by Allah ﷻ were the agricultural marvel of the world. At a time when Europe was stricken by starvation and famine, one of the factors that drew the crusaders to attack the blessed lands of Ash-Sham was their immense agricultural wealth to the point that the crusaders conceived they are going to the "land of milk and honey." Moreover, during Europe's Dark Ages, the Muslim Lands were an essential nexus for introducing essential crops and also the concept of summer irrigation to the West. As for the Indian Subcontinent, under Islam, it was an agricultural powerhouse, producing 23% of the world's GDP, with a formidable export profile, inciting the greed of the British colonialists over the vast wealth in agriculture, particularly spices and condiments. However, when these revealed laws were replaced during the British occupation by man-made laws, there was a wide-scale famine within the same lands under this British Raj, leading to the deaths of hundreds and thousands through starvation. Until now man-made laws are implemented in the field of agriculture, denying Pakistan its true potential as an agricultural powerhouse.

With large tracts of arable land mostly fed by one of the world largest Indus river system, four distinct seasons, diverse landscape and large pool of semi-skilled labor force, Pakistan is gifted with immense agricultural potential. Agriculture has been a dominant source of growth and development for Pakistan's economy. It feeds people, provides raw material for industry and is the basis of Pakistan's foreign trade. It contributes nearly a quarter of the gross domestic product and over half of export earnings, employs nearly 45% of the labor

force, and provides income to nearly two-thirds of the rural population. In addition to the main food commodities, agriculture provides raw material to agro-based industries and generates revenue through export of raw and finished goods. Pakistan's existing land is underutilized with millions of hectares of uncultivated land.

All of this is achieved, despite the lack of government support for the agricultural sector, with farmers being forced to use primitive farming methods, devoid of techniques to increase yield such as modern irrigation networks and engendering resistance to disease, as well as the lack of cultivation upon all arable land or reclamation of arable land reclamation

Moreover, any growth in agriculture has had little effect on rural poverty. In fact, it has worsened. Man-made laws have led to the concentration of wealth in the hands of the few, as is the inevitable outcome of capitalism, despite several rounds of land reforms. Millions are without a means to earn a decent living to secure their basic needs and Pakistan’s rural population is a true case of starvation in the midst of plenty. That is why non-farm activities have become a substantial source of income for agricultural households, especially those with little land of quality or no land. Armies of rural people are forced to leave their villages to descend upon the cities in search of livelihood, only to end up sleeping on the streets and standing in long lines for poorly-paid menial labour jobs. Agricultural credit facilities in Pakistan add to the problems. The rate of interest on agricultural credit is high and loans are neither provided in time nor cater to total demand for loans. Farmers then feel compelled to borrow from informal sources at a very high rate of interest. It is a common saying about our farmer that “he is born in debts, grows in debts and dies in debts.”

Man-Made Laws Cause and Deepen Agricultural Under-Productivity and Rural Poverty

After the abolition of the revealed Shariah laws, capitalism ensured the concentration of land ownership in the hands of a few. Though the British left, capitalism remained and so this concentration continues to be the dominant feature of Pakistani agriculture. A small percentage of rural households own over half of all cultivated land, whilst approaching fifty per cent of rural households are completely landless. Landless farm workers farm the land of land owners and then must pay rent to them, such that the majority of landowners are absentee owners just living off the rent. So, those who practically cultivate land benefit little of it, whilst those who own the land benefit immensely. The so-called "Green Revolution" of 1960s worsened matters, by allowing a small elite to take back previously leased lands and eviction of previous tenants. This further increased rural poverty and led to a flood of rural workers into the cities, in a frantic search for alternative livelihood. And what is left to fall in between rural workers migrating to cities and absentee land owners is gross under-utilization of Pakistan's abundant agricultural lands.

No matter who comes to rule in democracy, the kufr colonialist laws it implements worsens the plight of the Muslims because democracy is not bound to implement the revealed laws of Islam. Thus, Benazir Bhutto's government first introduced corporate farming in the late 1990s. It declared corporate farming an industry and approved 19 multi-national companies for business. A major boost to the policy framework came in 2001-2, when Musharaf's government passed the Corporate Agricultural Farming policy and Corporate Farming Ordinance, which provided a legislative basis, along with a series of tax breaks to potential foreign investors. The 2009 policy package announced by the Kayani-Zardari government offered

competitive incentives to foreign investors in agriculture with the unprecedented release of vast tracts of state land to foreign investors, which continued under the Raheel-Nawaz government.

Under the current rulers these policies bring further unemployment, hardship and under-productivity. Whilst local farmers are crushed by heavy taxation on essential agricultural inputs such as fertilizer, seed, machinery, transport and fuel, foreign companies enjoy preferential treatment regarding ownership of land, import of machinery and equipment as well as remitting their profits back to their foreign states. Moreover, foreign companies will favour cash crops that are used in their own economies, rather than being concerned about food crops essential for Pakistan's food security. Thus as a result of implementing colonialist policies, democracy will ensure that Pakistan's local agricultural capacity will be usurped by foreign companies and Pakistan's ability to feed and clothe itself will be undermined, making it more dependent on more expensive foreign imports.

Maximizing Land Cultivation and Rural Prosperity, whilst Securing Food Security

The return of the Khilafah will boost agricultural production and rural employment, thus increasing Pakistan's food security and prosperity by restoring the Islamic land laws in the Indian Subcontinent. Uniquely, Islam strongly links the issue of ownership of the land with its cultivation. So regardless of whether the land-owner has large tracts of lands, or small tracts of it, he must supervise its cultivation personally. And the state will assist the owners in cultivation, whether through grants or through interest-free loans.

In its *Introduction to the Constitution*, Hizb ut Tahrir has adopted in Article 136, “Everyone that owns land is compelled to use it, and those that require financial help are given money from the Bayt Al-Mal to enable them to utilise their land. If anyone neglects utilising the land for three years continuously, it is taken from them and given to someone else.”

If the owner of land is unwilling or unable to cultivate his agricultural land despite assistance being offered, he is not allowed to hire it to another to cultivate it. The Messenger of Allah ﷺ said, **ازْرَعْهَا أَوْ امْنَحْهَا أَخَاكَ “Cultivate it or give it to your brother.”** (An-Nisa’i)

In its *Introduction to the Constitut*ion, Hizb ut Tahrir has adopted in Article 135, “It is completely prohibited to rent land for agriculture, irrespective of whether the land was Kharajiyyah or ‘Ushriyyah. Likewise, temporary share-cropping is also prohibited. Musaaqa (renting trees for a portion of their yields) is permitted without restriction.”

Islam encourages the revival of uncultivated agricultural land by granting ownership to the one who revives dead land to agricultural productivity. The Messenger of Allah ﷺ said, **مَنْ أَحْيَا أَرْضًا مَيِّتَةً فَهِيَ لَهُ “Whoever revives a dead land, it belongs to him.”** [Tirmidhi]

Thus, in its *Introduction to the Constitution*, Hizb ut Tahrir has adopted Article 134, “Dead land is possessed through its revival and fencing.”

The Khilafah will abolish the foreign ownership of agricultural lands. Moreover, the Khilafah will free local farmers from the burdens of heavy taxation on agricultural inputs by restoring the just Shariah system of revenue generation, Kharaaj and Ushr, which is upon

potential and actual agricultural production respectively. This will be an immense boost to food security as well as domestic prosperity as the Ummah enjoyed for centuries under Islamic rule. Thus today the Khilafah will prioritize the crops that allow its citizens to have their basic needs of food and clothing met completely, with excess production being used for foreign trade as part of building relations with other nations to carry the call of Islam to them. This in turn would mandate a state sponsored program to develop agriculture levels to standards that lead the world, including irrigation, fertilizer, disease prevention, arable land reclamation and new advances such as bio-fuels. It will establish strong pastures to support a surge in livestock availability.

In its *Introduction to the Constitution*, Hizb ut Tahrir has adopted Article 165, "Development and investment by foreign funds within the State are forbidden. It is also prohibited to grant franchises to foreigners."

In its *Introduction to the Constitution*, Hizb ut Tahrir has adopted in Article 133, "Tithed land ('Ushriyyah) constitutes land within the Arabian Peninsula and land whose owners had embraced Islam, whilst possessing the land, before the Islamic State conquered them by Jihad. Kharajiyyah land is all land, other than the Arabian Peninsula, which was opened by jihad, whether through war or peace treaties. The 'Ushriyyah land, together with its benefits, is owned by individuals, whereas the Kharajiyyah land is owned by the State, while individuals own its benefits. Every individual has the right to exchange, through Shariah contracts, the tithed land and the benefits of Kharaaj land. All people can inherit these, the same as with all other wealth."

Electricity is Unaffordable Because of Capitalism's Privatization Concept, as Safeguarded by Democracy

Through democracy's implementation of capitalism, the government is responsible for Pakistan's electricity crisis. The present capitalist system ensures that through privatization a few private owners, foreign and local, fully benefit from electricity resources whilst the public faces hardship. Privatization raises electricity prices so that the private owners can profit in their business. As an example the World Bank has closely overseen rises in electricity charges, which surged between 2000 & 2004 and continue to rise such that people are paying as much for electricity in the winter as they used to in the peak of summer before massive privatization took hold. So, whilst private owners amass huge wealth by owning electricity resources, the rest of society is stricken by increasingly un-affordable energy prices. In addition, the government itself fell into debt to these private interests to the order of billions of Rupees, through interest and capacity payments to the private companies, when the demand falls to ensure profits. Circular has continued to grow in size over the years, rising from 1.6 per cent of GDP (Rs161 billion) in 2008, to 5.2 percent of GDP (Rs 2,150 billion) in June 2020.

Capitalism's Control of Electricity Only Benefits the Colonialists and the Current Rulers and Deprives the Ummah.

Of Pakistan's electricity, Pakistan produces 61.8% from thermal generation, by the burning of oil and gas, 26% from hydro-electrical generation (Hydel), using water pressure such as in dams, and 7% by

nuclear power. Installed capacity is more than enough to meet the current demands throughout the year.

Regarding thermal generation, the Ummah possesses over half of the world's proven oil reserves and over forty per cent of the world's proven gas reserves. Pakistan has one of the world's largest coal reserves in Thar. Regarding developing other forms of electricity generation to meet future short falls, such as solar, tidal and wind generation, the Islamic Ummah possess brilliant sons and daughters who are more than capable to deliver results.

However, by privatizing these abundant resources foreign colonialist companies benefit, as well as local companies, which are from the entourage of the rulers or the rulers themselves. The current rulers and their colonialist masters benefit from the people being immersed in seas of economic miseries as it dampens their ability to rise up and depose the current corrupt order. This is the meaning of what Donald Rumsfeld, former US Defence Secretary, termed “creative chaos.”

Securing the Benefit of Energy and Fuel for the People

The Messenger of Allah ﷺ said, **الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ الْمَاءِ وَالْكَلَإِ وَالنَّارِ “Muslims are partners in three things: water, pastures and fire (energy)”** [Abu Dawood.]. Thus, although the Khilafah state takes charge of managing the public property and state property, it is not permitted for the Khalifah to grant the ownership of the public property to any private party, whether an individual or group, as it is a property for all Muslims. Revenues are for the public, looking after its affairs and securing its interests, and not for the state. This applies to all the abundant wealth of public property, whether energy, such as petroleum, gas, electricity or abundant minerals, such as copper and

steel, or water, such as seas, rivers and dams, or pastures and forests. Indeed, the entire Ummah is known to possess the lion's share of the world's energy and mineral resources, but without Islam's economic system, the Muslims are drowned in poverty and the Ummah carries no weight in world affairs, even when compared to states that possess a small fraction of her material wealth.

Islam will end the capitalist economy and establish an Islamic one. As a system, Islam ensures the distribution of wealth and one of its mechanisms is the public ownership of electricity resources as well as coal, oil and gas. As such these resources are neither owned by the state nor individuals. Instead, the state administers this resource to ensure that its benefit is used for all the citizens, regardless of race, color, school of thought and religion. The Khilafah will abolish taxes upon power and fuel which have further greatly inflated their prices, while it is not permissible to charge people the prices of these resources more than the cost price and any profit from sales of excess resources to non-hostile non-Muslim states will be put to use for taking care of the public's needs. Islam's electricity policy will contribute to a massive industrialization of Pakistan, supervised by the Khilafah.

In its *Introduction to the Constitution*, Hizb ut Tahrir has adopted in Article 137, There are three categories of Public Ownership: a. Public utilities, such as the open spaces in the towns. b. Vast mineral resources, like oil fields. c. Things which, by their nature, preclude ownership by individuals, such as rivers." In Article 138, it has adopted, "Factories by their nature are private property. However, they follow the rule of the product that they are producing. If the product is private property then the factory is considered to be private property, such as textile factories. If the product is public property then the factory is considered public property, such as factories for iron ore

production.” In Article 139, it has adopted, “The State is not permitted to transfer private property into public property, since public property is confirmed by the nature and characteristic of wealth and not by the opinion of the State.” And in Article 140, it has adopted, “Every individual from the Ummah has the right to utilise anything from public property, and it is not allowed for the State to permit someone to individually possess or utilise it.”

The Constant Inflation is Due to Currencies that Lose their Value Constantly, as They are not Based on Gold and Silver

Like other currencies, the Dollar, the Pound and the Franc, originally, the Rupee was backed by real tangible wealth in the form of a precious metal. In the case of the Dollar, it was gold, in the case of the Rupee it was silver. This system stabilized the value of the monetary unit both internally within the country and externally in international trade. The evidence for this was that the standard prices of gold in 1910 were almost the same level they were in 1890. Today, there is sufficient gold and silver in the world to support the actual economy, transactions such as buying and selling food, clothing, shelter, luxuries, manufacturing machinery and technology and so on. However, due to capitalist practices, the demand for the creation of money outstripped the supply of gold and silver.

The states abandoned the precious metal standard, so that currency became backed only by the authority over the state, allowing more and more notes to be printed, without being backed fully by gold and silver, such that each new note has less value than previously. However, money is used to buy commodities and services, so the money became worthless, if not almost worthless. More of it was needed to buy, so the price of all commodities and services began to rise. Continuous rises in price is now so much part of the system that inflation is a widespread measure of how fast they are rising. Thus, the rupee that was once worth over eleven grams of silver before the British occupation, after over two hundred years of the capitalist

system is now worth around one nine hundredths (1/900th) of a gram of silver.

Pakistan's Rulers Weaken Our Currency Causing Inflation

Upon the IMF condition of devaluation, Pakistan's rulers weaken our currency to make our exports cheaper for Western states to buy, whilst imports become more expensive, as well as everything in Pakistan, including its interest-based debt. Thus, in January 2001, 59 Rupees bought one dollar but in April 2022, the Rupee has been weakened to the extent that 185 Rupees buys a single US dollar.

With each passing year, the Rupee is worth less and can buy less with huge increases in prices, such that buying meat is beyond the reach of most, fruit is a luxury and vegetables are becoming a great burden. Today, the Rupee is worth less than a Paisa was a few decades ago. Despite the false reassuring claims of the government to the contrary, the Rupee is collapsing constantly, which is leading to huge increases in prices. Yet, the government continues to print more and more money unheeding of the dire consequences, busily digging a grave for the lifeblood of the economy, its currency.

Factors Leading to the Demand for the Creation of Money, Beyond the Gold and Silver Supply

According to the SBP country's debt and liabilities have soared to Rs. 15 trillion in April 2022. Persistent borrowing by the government to bridge budget deficit has resulted in inflation. Pakistan's debt obligations have crossed all sustainable levels. A government domestically borrows on interest either from its public, bank and non-bank, or from its central bank. In recent years, the government has resorted to heavy borrowing from the central bank, which is called "monetizing" the deficit. As this method always leads to the growth of monetary base and of money supply and ultimately inflation, it is often referred to as just "printing money." In addition, sustained inflation

may stem only from a persistent rather than a temporary budget deficit that is eventually financed by printing money, rather than by borrowing from public. In addition, when banks acquire the government debt, government borrowing puts additional pressure on banks' reserves and banks may demand more liquidity from the central bank. When such an extra demand from banks is accommodated and the central bank supplies banks with additional reserves, then in fact monetary base increases, thereby causing a rise in money supply through deposit multiplication, further fueling inflation.

Thus, in the realm of capitalist banking, a small fraction of society benefits greatly through investing in debt, whilst most of the people continue to suffer after-shocks from loans, from spending cuts, loss of the value of the rupee, price hikes, business closure and unemployment, all of which lead to a continuous spiral of economic destruction.

Depreciation of the Rupee Leads to Inflation

The capitalist balance of trade policy through devaluation of the Rupee also leads to inflation. Being a net importer country with a weak manufacturing base, Pakistan's capitalist government oversees the devaluation of the Rupee, in accordance to IMF orders. This was claimed to be primarily done to address Pakistan's balance of trade. This is where the state actively discourages the import of goods and encourages the export of domestic goods. However, by devaluing the Rupee, the Pakistani government increased the costs of manufacturing inputs, which caused havoc in the agricultural, textile and other sectors that were already reeling from the policy of high interest rates. Hence, the high cost of borrowing, together with the increase in manufacturing costs, rendered many industries and companies unable to compete internationally. Incapable to find buyers for their expensive products, key exports declined and Pakistan's balance of payments

deteriorated. This was further compounded by the continued import of basic food stuffs.

Despite being the fourth largest agricultural economy in the world, Pakistan is a net importer of foodstuffs. This means Pakistan must pay more for its food imports, after devaluation, thus causing domestic food inflation to greatly rise. To conceal the failure of its devaluation policies, the Pakistani government has relied more and more on expatriate remittance and the export of domestic staple foods to boost Pakistan's balance of payments. The latter is particularly cruel for the Pakistani population, as in a desperate bid to earn foreign exchange and improve the balance of payments, the Pakistani government exports much needed staple foods, such as rice and wheat, which leads to shortages at home. Moreover, the hard earned foreign exchange is not re-invested back into the domestic economy.

Thus, the Pakistani government borrows from international institutions to redress a shortfall in balance of payments compounding its problems. These new loans come upon interest, such that Pakistan, like most "developing" countries have paid back the principles several times over and are actually never allowed to "develop," because these loans come with conditions to strangle the economy, ranging from interest-rates, devaluation of currency, as well as a whole host of fetters on agricultural and industrial growth.

Restoration of the Gold and Silver standard

Return to the gold and silver standard for Muslims is eminently practical. The lands of the Muslims in which the Khilafah state is likely to arise contains a lot of gold and silver resources, such as the Saindaq and Reko Diq fields in Pakistan. The Ummah possesses great resources that are direly needed by other countries, such as oil, gas, coal, minerals and agricultural commodities, which can be used to exchange for more gold and silver. The Muslim Lands are self-sufficient in basic commodities, so the real economy is stable and resistant to

manipulations and speculation, once the parasite economy is abolished.

Islam has mandated that the currency of the state is backed by precious metal wealth, ending the root cause of inflation. The Messenger of Allah ﷺ approved of the minting of Gold Dinars, weighing 4.25g, and Silver Dirhams, weighing 2.975g, as the currency of the state. This is why the Khilafah enjoyed stable prices for over a thousand years.

Re-Establishing Gold and Silver in International Trade

Today the Khilafah will employ exchange of commodities, such as copper, and foreign exchange for gold and silver and will be mindful of net outgoing of gold and silver during international trade, though the Muslim World is self-sufficient in most matters. Re-establishing gold and silver in international trade will end the unfair disadvantage that America has by imposing the dollar on international trade. As Hizb ut Tahrir has adopted in its *Introduction to the Constitution*, Article 166, "The State issues its own independent currency, and it is not permitted for it to be linked to any foreign currency." In Article 167 it has adopted, "The currency of the State is to be restricted to gold and silver, whether minted or not. No other form of currency for the State is permitted. The State can issue something as a substitute for gold or silver provided that the *Bayt al-Mal* has the equivalent amount of gold and silver to cover the issued coinage." In Article 168, it has adopted, "It is permissible to have exchange between the State currency and the currency of other states like the exchange between the State's own coinages."

The Bayt al-Mal in the Khilafah

The Bayt al-Mal in the Khilafah will be a financial institution to support the growth of the real economy, including agricultural and industrial development. Its sole focus will be to develop a vibrant and

powerful economy, by using loans to stimulate the local agricultural and industrial sectors. As Hizb ut Tahrir has adopted in its *Introduction to the Constitution*, Article 169, "It is completely prohibited to open banks, and the only one permitted will be the State bank, and there are no transactions upon interest. This will be dealt with by a particular department of the Bayt al-Mal."

End of the Injustice of Western Colonialist Interest Based Loans with Conditions

Rather than destroying the economy and then going cap in hand for more loans, the Khilafah having established Pakistan on a firm footing, will raise a global cry for the end of the injustice of Western colonialist interest based-loaning. It is this unjust system which prevents countries from standing on their own feet, with suffocating conditions, even though they have bled the principle loan several times over from their economies, in the form of interest. As Hizb ut Tahrir has adopted in its *Introduction to the Constitution*, Article 165, "It is confirmed by the senses and by information whose authenticity is trusted that the use of foreign funds for development in the country is the method to extend the influence of the disbelievers over them, and extending their influence in the land is *haram*."

The Current Man-Made System of Judiciary Ensures that Might is Right and Justice is Delayed

The most profound and detailed jurisprudence in human history is that of Islam. From the time of the Messenger of Allah ﷺ Islam is characterized by its swift and fair justice.

So, the Messenger of Allah ﷺ personally inspected the markets and judging upon fraud and cheating. Islam did not enforce punishment in the case of doubt, rather only with firm Shariah testimony, for the Messenger of Allah ﷺ said, **ادْرَءُوا الحُدُودَ عَنِ المُسْلِمِينَ مَا اسْتَطَعْتُمْ، فَإِنْ كَانَ لَهُ مَخْرَجٌ فَخَلُّوا سَبِيلَهُ، فَإِنَّ الإِمَامَ أَنْ يُخْطِئَ فِي العَفْوِ خَيْرٌ مِنْ أَنْ يُخْطِئَ فِي العُقُوبَةِ "Repel the punishment from the Muslims as much as you can, so if there is a way out clear the path for it, for it is better for the Imam to make an excuse in pardon then make a mistake in punishment"** [Tirmidhi]. The cutting the hand of the thief was not performed in the Year of Famine was to alleviate the starvation, as Sarakhsi mentioned in "Al-Mabsoot" from Makhool that the Messenger of Allah ﷺ said, **لَا قَطْعَ فِي مَجَاعَةٍ مُضْطَرٍّ "There is not cutting in the compelling famine"** and this is what Omar (ra) did during the famine. The Jewish citizen won the case of the shield against the Khaleefah Ali (ra) because the Judge refused the witness of the son of the Khaleefah, and so on are embedded in the hearts and minds of the Muslims.

Thus, the corner stone of Islam's judiciary was fair, swift and sure justice. Moreover, Shariah was a standard for world civilization for thirteen centuries, inspiring the Western nations to revise their legal

and ruling frameworks, for example Shariah influenced France's Napoleonic Code, Britain's Magna Carta and the US Constitution.

Settling the disputes, accounting the rulers and securing the rights of the people is now in an appalling state in the Muslim World since the abolition of the Shariah which was implemented through the Khilafah. The Shariah was abolished firstly under the Western occupation, that began in the eighteenth century, and then through the abolition of the Khilafah in 1342 AH which is 1924 CE . Since then the criterion has become the human mind in defining the issue of crime, conviction and punishment.

Now the Muslim World implements kufr laws, with a selective implementation of Islam. This has led to oppression upon the citizens, regardless of their school of thought, gender, religion and race. In Pakistan, it is British law, including the Criminal Procedure Code (CrPC) which was originally written in 1898, that defines crime, trial and punishment. The people sense that privileged people escape punishment whilst the weak in society are falsely implicated in cases, with prolonged court cases sometimes exceeding decades. So today the judiciary is characterized by might is right and justice delayed, justice denied and people avoid them as much as possible.

Judiciary Secures the Interests of the Elite

The elite within the military and political leadership secure their interests and those of their colonialist masters through the judiciary. Democracy allows them to decide what should be legalized and what should be declared a crime and the judiciary as the law enforcer merely enforces the will of the elite group. However, in Islam, the crime is that which has been made a crime by Allah ﷻ and His Messenger ﷺ. So, that which is regarded as forbidden in a hadith or an

ayah is regarded as a crime and is punished. So, whilst Islam sees imposing General Sales Tax and Income Tax as a crime, Democracy enforces usurping of people's private property through such taxation, which is then used to benefit the colonialists through interest payments on loans and the ruling elite through financial corruption. In Islam, energy is a public property and privatization is not allowed as it usurps the community right to benefit from our energy resources.

However, in Democracy, privatization is legal and actively promoted benefiting the ruling class and their entourage. In Islam accounting the ruler and exposing any collaboration with the enemy is a duty, whereas in Pakistan today it is regarded as anti-state activity, disturbance of the public order or terrorism. Thus, under democracy, kufr laws secure the benefit of the ruling elite and their entourage, as they actually make the law, irrespective of the commands and prohibitions that Allah ﷻ has revealed. Moreover, this elite group is protected from prosecution through judicial immunity of the rulers, as well as ordinances such as the National Reconciliation. So, the Musharraf-Aziz regime was free to execute the orders of America and only Musharaf was brought to court after that, whilst the Kayani-Sharif regime continued to betray Pakistan, without any challenge or threat from the judiciary.

Settling the Disputes, Securing the Rights and Accounting the Rulers

Unlike Democracy, in Islam, it is Allah ﷻ Who has revealed the laws regarding the crime, its testimonial evidence and punishment. Allah ﷻ said, **أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ "Should not He Who has created know And He is the Most Kind and Courteous, All-Aware."** [Surah al-Mulk 67:14] Islam is the firm basis of the judiciary in the Khilafah. Ignorance (Jahl) is other than Islam, including the British law, French penal codes and all other forms of kufr. The judge, whether he

is a man or women, Hanifi or Jafari, must be knowledgeable in Islam for he or she will judge by it. And the one who judges by other than Islam is in Hellfire, the Messenger of Allah ﷺ said, **الْقُضَاةُ ثَلَاثَةٌ: وَاحِدٌ فِي الْجَنَّةِ، وَاثْنَانِ فِي النَّارِ، فَأَمَّا الَّذِي فِي الْجَنَّةِ فَرَجُلٌ عَرَفَ الْحَقَّ فَقَضَى بِهِ، وَرَجُلٌ عَرَفَ الْحَقَّ فَجَارَ فِي الْحُكْمِ، فَهُوَ فِي النَّارِ، وَرَجُلٌ قَضَى لِلنَّاسِ عَلَى جَهْلٍ فَهُوَ فِي النَّارِ** **"The judges are of three types: one is in heaven, the other is in fire. As for the one who is Jannah, he is the man who knows the truth and judges by it, whereas the one who knows the truth and aggrieves it in judgment, he is in fire. And the man who judges for the people on ignorance is also in fire."** [Abu Daud]

So in Islam, as it is the will of Allah that is imposed through the judiciary there is no favouritism or privilege based on power or status or any other matter. The rights of the weak are restored to them, regardless of their race, status, gender, school of thought or religion. Abu Bakr as-Siddique (ra) affirmed to the people upon becoming the Khaleefah, **وَالضَّعِيفُ فِيكُمْ قَوِيٌّ عِنْدِي حَتّى أُرِيحَ عَلَيْهِ حَقَّهُ إِنْ شَاءَ اللهُ, وَالقَوِيّ فِيكُمْ ضَعِيفٌ عِنْدِي حَتّى آخُذَ الحَقَّ مِنْهُ إِنْ شَاءَ اللهُ** **"The weak amongst you is strong before me till I return to him his right, Allah willing, and the strong amongst you is weak before me till I take the right from him Allah willing."**

Moreover, when it was requested that a woman who committed theft be pardoned because she was from a noble family, The Messenger of Allah ﷺ warned the Muslims by saying, **إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمْ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمْ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَايْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا** **"The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand."** [Bukhari]

No Immunity for the Ruler in his Violation of Islam

There is no immunity for the ruler in his violation of Islam and any ruler, be it the Khaleefah or a Wali, that seeks guidance from IMF, ISAF, UN or the US State Department will be brought for immediate trial. Moreover, even the Khaleefah has no right to remove the judge over his case once it is under process, a far cry from Nawaz Sharif and Musharraf's tussles with the judiciary.

In its *Introduction to the Constitution,* Hizb ut-Tahrir has adopted in Article 13, "In a narration by Tabarani in al-Mu'jam Al-awst by al-Fadhl bin al-Abbas narrated that the Prophet ﷺ said, **فمَنْ كنتُ جلدتُ لهُ ظهراً فهذا ظهري فليَسْتَقِدْ منه، ومَنْ كنتُ شتمتُ لهُ عِرضاً فهذا عِرضي فليَسْتَقِدْ منه، ومن كنتُ أخذتُ لهُ مالاً، فهذا مالي فلْيَسْتَقِدْ منه** **"Whoever I had whipped his back here is my back, let him retaliate! Whoever I had cursed his honor, here is my honor let him curse it! Whoever I had taken some money from him here is my money, let him take from it."** It further states in Article 87, "The judge of the Court of Injustices (Madhalim) is appointed to remove all injustices which have been inflicted upon any person who lives under the authority of the State ... irrespective of whether the injustice was committed by the Khalifah or anyone below him from the rulers and civil servants." And in Article 88, it states**,** "The judge of the Court of Injustices (Madhalim) is appointed by the Khalifah, or by the Supreme Judge. However, he cannot be removed during his investigation of a Madhlamah against the Khalifah, or the executive assistants, or the Supreme Judge; rather the power to remove him in these circumstances is for the Court of Injustice Acts (Madhalim)."

Islam Establishes Swift Justice

Not only does Islam prevent might being right, for the mighty is the one upon the truth, Islam establishes swift justice. Uniquely Islam has no appeal system, with endless circuits in courts of various levels. For once the rule of Allah has been established in a matter, the case is concluded. The only situation of annulment is if the judgement contradicts that which Allah has revealed or it was clear that he contradicted the reality of the case.

Hizb ut-Tahrir states in its "Introduction to the Constitution," Article 83 "There is no court of appeal, and no court of cessation, so the judiciary, as far as the method by which the cases are treated, is of a single level. If the judge pronounced a verdict, it would become binding, and it cannot ever be annulled by the verdict of another judge unless he ruled by other than Islam... or it became clear that he gave a verdict that contradicted the reality of the situation."

In addition to the Judges of Mazalim and the general Judges, Islam has the Judge of Hisbah, a judge that will secure the rights of the community, even when there is not plaintiff who has noticed the usurping of the right that Islam granted.

In its *Introduction to the Constitution,* Hizb ut-Tahrir states, in Article 84, "The Muhtasib is the judge who investigates all cases, in the absence of an individual litigation, involving the rights of the public that do not involve the Hudud (proscribed punishments) and criminal acts." It further states in Article 85, "The Muhtasib has the authority to judge upon violations as soon as he learns of them, irrespective of the location and without the need to hold a court session. A number of policemen are put at his disposal to carry out his orders and to execute his verdicts immediately."

Islam Secures Sure Justice by its Rigorous Procedures for Establishing Crime

Not only does Islam secure swift justice, it secures sure justice by its rigorous procedures for establishing crime. Regarding testimonial evidence, whilst Islam stipulates certainty or the least amount of doubt for conviction, the Western criterion freely allows the use of circumstantial evidence for conviction. Thus the mixture of Islam and kufr in Pakistan, has led to tens of thousands of wrongful convictions in Pakistan's history. And throughout the world there have been hundreds of thousands of wrongful convictions under the prevalent kufr rule. For punishments, Islam stipulated Shariah testimonies which are Shahadah (Eye witness) Yameen (Oath) Iqrar (confession) Mustanidat-e-Qatayiah (Documentary evidences), such as official documents and signed documents, and these all have Shariah evidences for them. Circumstantial evidences as used in Western law are used in Islam for the sake of familiarization only and not in the place of firm testimony. So, when the The Messenger of Allah ﷺ asked the dying female slave, who killed you and she pointed to a Jew, he did not accept her statement as testimonial evidence. He ﷺ used it for familiarization, not for conviction and the Jew who was only killed after his confession. Islam, the Deen of Mercy, repelling the punishment in doubt, for there is no punishment without the firm Shari'ah testimony. The Messenger of Allah ﷺ said, **ادْرَءُوا الحُدُودَ عَنِ المُسْلِمِينَ مَا اسْتَطَعْتُمْ، فَإِنْ كَانَ لَهُ مَخْرَجٌ فَخَلُّوا سَبِيلَهُ، فَإِنَّ الإِمَامَ أَنْ يُخْطِئَ فِي العَفْوِ خَيْرٌ مِنْ أَنْ يُخْطِئَ فِي العُقُوبَةِ "Repel the punishment from the Muslims as much as you can, so if there is a way out clear the path for it, for it is better for the Imam to make an excuse in pardon then make a mistake in punishment"** [Tirmidhi]. As for the Discretionary Punishments (Ta'zeer), forensic evidences can be taken to establish the crime. For example, the examination by the doctor or midwife in the case of rape, in order to enforce the Tazeer of fifteen years'

imprisonment, public lashing and exile for the rapist, if there is not Shariah testimony to perform the Hudd punishment.

Islam has Stipulated Exemplary Punishment that Acts as a Deterrent

Regarding punishment, after firmly establishing the crime took place, Islam has stipulated exemplary punishment that acts as a deterrent to others from committing crime, whereas the Western punishments have led to ever increasing crime, as well as huge prison populations. Under the kufr system, Pakistan's prisons have become schools to teach criminals how to evade capture in the future. Moreover, their punishment is not known to society, as it is behind the walls of the prison, so far from being a deterrent, the current punishments ensures the promotion of crime. This is far from that which Islam has stipulated, where the punishment is only implemented after Shariah testimony and when it is confirmed, punishment is carried out publically to deter others and discourage them, for example, the cutting of the hand of the thief takes place publically, such that the entire community is witness to this punishment. Thus there were only a few cases of cutting the hand of the thief under the Khilafah in over a thousand years of the implementation of Shariah, whereas under the current laws this amount exceeds many times that in a single day! Thus the crime rate in the Khilafah was so low it allowed the people to live in peace and security.

Moreover, not only are the punishments a restraint and deterrent for others to abstain from crime, they also secure the one who is punished by the Khilafah state, from the most severe punishment, that of the Hereafter. The Messenger of Allah ﷺ said, **بَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلَا تَعْصُوا فِي مَعْرُوفٍ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ**

اللَّهُ عَلَيْهِ فِي الدُّنْيَا فَهُوَ إِلَى اللَّهِ: إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَاقَبَهُ "Swear allegiance to me on the basis that you will not associate anything with Allah, or steal, or commit fornication, or kill your children, or produce slander which you yourselves have falsely fabricated, or be disobedient concerning what is good. If any of you fulfils his promise, Allah will undertake his reward but if anyone perpetrates any of these things and is punished for it in this world, it will be an atonement for him. If, however, anyone perpetrates any of those things and Allah conceals it regarding him, the matter lies in Allah's hands; if He wishes He will forgive him, and if He wishes He will punish him." [Bukhari]

Restoring the Proper Role of the Armed Forces to Serve Islam and the Muslims

Regarding the hostile forces in the region, America's hold on Afghanistan and the region is purely dependent on Pakistan. Realizing that without controlling Pakistan's armed forces, it cannot succeed, America has instituted a policy to win agents for itself form amongst Pakistan's political and military leadership. This is achieved through continual contact via America's political and military official as well as evaluating potential agents through Foreign Military Training programmes, in which it ascertains those most susceptible to corruption. As such America's hold in the region is fragile and will be reversed within hours should a sincere leadership arise in Pakistan.

As for India, it is a fragile rule, with a tendency to collapse. It is based on bigotry to the point that there is a myriad of secessionist groups, which seek the division of India through separation. It is incapable of providing security and prosperity to non-Hindus or even Hindus of lower castes. The Hindu state is energy dependent on the huge gas and oil reserves with the Muslim Lands and upon Pakistan for access to these resources.

The whole of US strategy in the region is predicated on a pliant and subservient Pakistan. The US depends on Pakistan for its ingress into the Central Asian Republics, depends on Pakistan to stabilize Afghanistan and needs Pakistan to allow the strengthening of India. Due to its location and evident strength Pakistan is the real regional power, whose direction determines the regional scenario. Thus establishing a Muslim power in the region on the basis of Islam as a

bond, rather than narrow nationalism, will alter the regional dynamics radically.

Islam is a unifying force for the Muslims of South and Central Asia that are over half a billion in number, of which nearly 200 million are in the Hindu state itself. India is outflanked by Muslims in Bangladesh and Pakistan, which also curb her naval projection into the Arabian Sea and the Pacific, as well as the fact that all of India's land energy and trade routes are through Muslim Lands. The combined forces of the Islamic Ummah are approaching six million, whilst those of the Hindu State stand at one million. The call for Khilafah (Caliphate) has permeated through Central and South Asia, so the platform for the reunification of the Muslim Lands is in place.

There are many non-hostile non-Muslim states in the region who resent American aggression on their doorstep. They are also amenable to access to the huge resources of the Muslim Lands.

Pakistan's armed forces are 617,000 personnel on active duty and 513,000 reservists, 304,000 in its paramilitary forces, 20,000 in Strategic Plans Division forces. It should also be noted that Pakistan has a huge and youthful population, which greatly boosts its number of able bodied males into tens of millions.

The Obligation Upon the Armed Forces for Liberating Humankind from the Oppression of Kufr Rule

The political orientation of the Islamic commander in chief of the forces, the Khaleefah, is radically different to the current political slaves to America. The focus of the state, its political actions, its media discourse and military actions will all be for achieving three key matters.

Firstly: The Khaleefah will Treat Hostile Non-Muslim States on a War Footing

These are nations who have occupied Muslim Land or other similar acts of aggression. The Khilafah will focus the resources of the Ummah upon liberating occupied Islamic Lands, such as Kashmir and Palestine. It will also diminish the threat from the hostile states by ending the presence of all their bases, embassies and personnel within Muslim Lands. It will sever all political and military contact with hostile states, who use such contact to order and forbid their agents within the military and political leadership and fish for new ones. As in the past, the Khilafah will not compromise on this matter, even if it would take decades to achieve, such as the liberation of Masjid Al-Aqsa from the crusaders.

As Hizb ut Tahrir has adopted in its *Introduction to the Constitution*, in Article 189, "States with whom we do not have treaties, and the actual imperialist states, such as Britain, America and France, and those states that have designs on the State, such as Russia, are legally considered to be belligerent states. All precautions must be taken towards them and it would be wrong to establish diplomatic relations with them. Their subjects may enter the Islamic State, but only with a passport and a visa specific to each individual and to each visit, unless they become practically belligerent." And in the same article's Clause 4 it has stated that with respect to actually belligerent states, such as "Israel" for example, a state of war must be taken as the basis for all dealings with them. They must be dealt with as if a real war existed between us, irrespective of whether an armistice exists between us or not, and all their subjects are prevented from entering the State.

Secondly: The Khaleefah Will Regard the Current Muslim States as Subject to Unification

The Khilafah is a single state for all Muslims and the Ummah must hold the Khaleefah for Islam's implementation. From the first hours of the establishment, the Khaleefah will work for the end of borders between Muslims, establishing a single armed forces, a single state treasury and a single citizenry for this vast and resource rich Ummah. And Hizb ut Tahrir, the world's only global Islamic party working for the Khilafah will mobilize with full vigour to assist the Khaleefah.

As Hizb ut Tahrir has adopted in its *Introduction to the Constitution,* Article 181, "Politics is taking care of the affairs of the Ummah domestically and internationally. It is performed by the State and the Ummah. The State takes on this task practically through government, and the Ummah accounts the State upon it." In Article 189, Clause 1, it has adopted, "The existing states in the Islamic world are considered to be part of one land and therefore they are not included within the sphere of foreign affairs. Relations with these countries are not considered to be in the realm of foreign policy and it is obligatory to work to unify all these countries into one state."

Thirdly: The Khaleefah will establish relations with non-hostile non-Muslim states

The Khaleefah will establish relations with non-hostile non-Muslim states for the purpose of carrying the call to Islam to the entire world, as the Khilafah had done so for over a millennium. The purpose of this Ummah, the Ummah of the Final Messenger to humankind, Muhammad, ﷺ is to carry the Divine Message of Islam to the entire world. Throughout the ages of the Khilafah, it was a beacon of light and guidance to all of humankind. It set standards for ruling, justice,

prosperity, knowledge and security for over a millennium. It continuously sought the spread of Islam, removing the injustice of man-made rule over peoples. Its armed forces were welcomed by the people for they were not colonialist marauders that looted and pillaged, but were the righteous Mujahideen who sought to make the word of Allah ﷻ as the highest. In time, the people embraced Islam in hordes from seeing practically Islam implemented over them, as did our forefathers in the initial opening of these lands to Islam. Thus the Khilafah will seek out states amenable to accepting Islam, forging relations with them, involving economic, commercial, good neighbouring and cultural ties. It will use these relations to expose before them the injustice of capitalism and the oppression and exploitation it has caused around the world. It will present Islam in a vivid and practical manner, as well as inviting their citizens to remain in the Khilafah and experience the blessings of Islam. All of this is a prelude to invitation to the society to enter the Khilafah or Jihad to remove the physical obstacle that prevents the opening of the land to Islam. This Jihad is not an attack on the people of the society but a war solely on the armed forces, with strict laws on preventing harm upon the civilians that have been the hallmark of gallantry on the battlefield throughout the era of the Khilafah's rapid and vast expansion.

To establish relations with non-hostile non-Muslim states for the purpose of carrying the call to Islam to the entire world. It will undertake political manoeuvring to isolate and weaken its enemies through actions on the world stage. As Hizb ut Tahrir has adopted in its *Introduction to the Constitution,* Article 184, "Political manoeuvres are necessary in foreign policy, and the effectiveness of these manoeuvres is dependent on concealing (your) aims and disclosing (your) acts." And in Article 187, it has adopted, "The political cause of the Ummah is Islam, in the strength of the status of the State, the best implementation of its rules and continuity in carrying its call to

mankind." In Article 189, it has adopted, "States who have economic, commercial, good neighbouring or cultural treaties with our State are to be treated according to the terms of the treaties … The economic and commercial relations with such states must be restricted to specific items and characteristics which are deemed necessary and which at the same time do not lead to the strengthening of these states."

The Khaleefah will Personally Supervise the Matters of the Armed Forces

Thus, the Khaleefah will personally supervise the matters of the armed forces, creating a marriage between political vision and military assets. He will undertake political manoeuvring to isolate and weaken enemies through actions on the world stage. So troop deployment will occur according to the real external threats and requirements, not upon concocted and self-created internal ones, in order to serve America. Moreover, being a politician and a statesman, the Khaleefah is not limited by the narrow scope of military thinking and will exercise political styles to augment military capability to realize objectives.

As Hizb ut Tahrir has adopted in its *Introduction to the Constitution*, Article 65: "The Khalifah is the Commander of the Army and he appoints the Chief of General Staff, a general for each brigade, and a commander for every division. The remaining ranks in the Army are appointed by the brigadiers and commanders. The appointment of a person in the General Staff is according to his level of military expertise and is carried out by the Chief of General Staff." Within this article, it is further elaborated, "Jihad is obligatory upon every Muslim, but the management of Jihad is for the Khalifah alone, and not anyone else. The Khalifah can appoint someone to carry out on his behalf what has been obligated upon him as long as he is under his observation and

supervision, while it is not permitted to give him complete independence without his monitoring and supervision." And regarding troop deployment Hizb ut Tahrir has stipulated, Article 66: "The Army is a unified entity which has specific bases. However, it is necessary that some of these bases are placed in different provinces and others in strategic locations. Some of the bases should be permanently mobile fighting forces. These bases are organised in numerous groups, with each group being given a number as a name, such as the first Army, the third Army, or they can be named after a province or district." It further stipulates within this article, "from the issues of "Whatever is required to complete an obligation" if they were necessary to protect the land, such as the arrangements of the Armies on the borders, and placing and putting the bases across various strategic locations to protect the land and so on."

Spending on the Armed forces

Regarding the spending on the armed forces, the Khilafah will end the traditional conflict of health and education, versus defense spending. The economy of the Khilafah is neither a socialist nor a capitalist economy and therefore will avail huge revenues for all the duties incumbent on the Khilafah, without dampening the drive to earn and thrive financially. The Khilafah will restructure revenue generation according to the Shariah rules to accelerate industrialization, which is a pre-requisite for military superiority and ending technological dependency on other states. The Khilafah will generate huge revenues from public properties such as energy and state enterprises such as large scale construction and manufacture of machinery. It will end the oppressive income and sales tax that has strangled economic activity. It will also refuse to pay the interest based loans from the colonialists and others, which eat a third of the expenses of Pakistan as debt-servicing, in the knowledge that the loans

have been paid many times over due to interest. And if this were not enough to fulfil its obligations, it will ask for charity or loans or seek emergency wealth taxation, but only from those who can meet their basic needs and some luxuries as well.

Moreover, the very notion of powerful armed forces, seeking military superiority, drives industrialization and technological innovation, which energizes the entire economy. This is a phenomenon that was witnessed in the contemporary age by Western nations, including America itself. In the past, the Khilafah was a world leader in technological development and scientific knowledge, decades and sometimes centuries ahead of its nearest competitors. It was a pioneer throughout the ages in arms manufacture, naval capabilities and land warfare which contributed to its being the world's leading state without rival for centuries. In the future again Inshallah, the Khilafah will work vigorously to become the leading state again, in order to carry Islam to all of humankind. Thus as one part of this effort it will end the technological dependence on the West and focus upon strong industrialization and state of the art research.

Hizb ut Tahrir stipulates in its *Introduction to the Constitution*, Article 69: "It is obligatory to provide the Army with weapons, supplies and equipment, as well as all necessities and requirements, which enable it to carry out its mission as an Islamic Army." It further elaborates within this article, "Its evidence is the words of Allah ﷻ ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لاَ تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾ **"Make ready, against them, your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies, and others besides, whom you may not know, but whom Allah does know"** [Al-Anfaal: 60]. So the preparation for fighting is a duty, and this preparation should be open so as to intimidate the

enemies and the hypocrites from amongst the subjects. His ﷻ saying, "to strike terror" is the reason (*illah*) for preparation. The preparation will not be complete unless the reason for which this legislation came has been achieved, which is intimidating the enemies and the hypocrites. Therefore, it is a duty to provide all the arms and equipment for the Army in order that intimidation of the enemy is produced and by greater reasoning in order to ensure that the Army is capable of carrying out its mission which is Jihad to convey the call to Islam."

Training of the Armed Forces

Regarding the training of the armed forces, the Khilafah is seeking to be the leading state in the world to carry Islam to all of humankind from the first day. As such it will develop its army with all the skills necessary for this, from military expertise to Islamic awareness. The training programme will not depend on foreign trainers from hostile nations, who take such training as an opportunity to inculcate fear of the foreign power, as well as learning about military styles employed by the Muslims. And the Islamic awareness is essential for the correct motivation in both battle and consolidating the victory by winning the populations of newly opened lands over to Islam and its justice. It will be thus clear at all levels of the armed forces that the Khilafah is not a colonialist power, which massacres civilians and then usurps the resources. Rather Islam is a mercy to all humankind and the Khilafah will secure the citizens of the newly opened lands, as it secures its other citizens. Indeed, in history, the armies of the Muslims were invited by the oppressed to liberate them, as their justice proceeded them.

Hizb ut Tahrir has stated in its *Introduction to the Constitution*, Article 67: "It is obligatory to provide the Army with the highest level

of military education and raise its intellectual level as far as possible. Every individual in the Army should be given Islamic culture that enables him to have an awareness of Islam, to at least a general level." It has further stated Article 68: "It is obligatory that each base should have sufficient numbers of officers of the General Staff who possess expert military knowledge and experience in drawing up plans and running battles. The Army as a whole should possess as many of these officers as possible."

Manning of the Armed Forces

Regarding manning the armed forces, the Ummah is the Ummah of Jihad and carrying Islam to all of humankind. It was characterised as the one that removed tyranny and oppression over the necks of the peoples. The entire society will be re-orientated in these lines as a primary duty. As Hizb ut Tahrir has stipulated in its *Introduction to the Constitution*, Article 62: "Jihad is obligatory upon the Muslims and military training is compulsory. Every male Muslim who has reached the age of 15 is obligated to undertake military training in order to prepare him for Jihad. Recruitment is an obligation of sufficiency." And it further states, Article 63: "The Army has two sections: the reserve section, which is all those Muslims who are capable of carrying arms, and the section of regular soldiers, who get salaries from the State budget in the same manner as the civil servants."

Benefitting of the Information Age

The present age has been called the 'Information Age.' Both electronic and print media, state and private media, not only have a major role in shaping the opinions of the general public, but also provide the people with the previous information upon which they establish opinions. At the same time, there are certain matters where private media itself relies on the state, such as guidelines on security matters and exposing the plans of the colonialists. The state must assist the media and indeed the Khilafah (Caliphate) State will vigorously support the media in playing its part in helping to look after the affairs of its citizens and propagating the call of Islam to the rest of humankind. Information is of the important matters for the Call to Islam and the State. Thus, it is directly connected with the Khaleefah as an independent institution, the same as any one of the other Khilafah state's institutions, such as the judiciary or the Council of the Ummah.

The Current State of Media

In the current situation, rather than exposing the plans of the colonialists and account the rulers, traitors within Pakistan leadership place great pressure on the private media to implement and support the Western plans and hide their treachery in fulfilling it. The traitors deploy armies of agency personnel to threaten and intimidate the owners as well as individual journalists. The threat is so great that the most honest and outspoken have begun concealing their views, diluting their presentation or even resort to self-imposed exile. In addition, the traitors also use financial pressure, denying loans or grants or state advertising for the smaller private media assets. As for the state media the traitors use it is used as a mouthpiece for securing the American interests in the country. Consequently, over time, the

state media lost credibility in the eyes of the people, and now private media is being undermined too. This undermining has reached the point that social media and direct social interaction are being regarded as the only available credible sources of news and opinion.

Regarding the propagation of values, the traitors see fit to flood the society through the media with the corrupt, lowly Western values. These include materialism, encouraging the violation of the command of Allah ﷻ establishing illicit relations between the genders and degradation of the honour of women, all in the name of freedom. Since the time of Musharraf there has been a steep decline in the role of the media to moral standards set for the society, to the point that even the long respected conservative state media has become a subject of rejection, criticism and boycott by the people.

Establishing the Media on a Strong Footing

The Khilafah will supervise and support the private and state media to play a vital role in establishing the leadership of Islam in the entire world. The media is to present Islam strongly and effectively, and provoke the people to turn towards Islam and to study and think of it. It also facilitates the annexation of Muslim lands to the Khilafah state. The media will present the Islamic culture related to the various aspects of life so people are aware of these opinions and can apply them to their individual and collective lives. And it will expose the plans of the belligerent colonialist nations that have ravaged the globe, igniting and supporting wasteful civil wars and struggles to secure the control over countries as well as exploiting wealthy countries such that their people are drowned in poverty and despair. Internationally, the media will support the state's promotion of Islam as an intellectual leadership for all of humankind, a light of guidance for the people oppressed by man-made systems. Allah ﷻ said, ﴿ادْعُ إِلِى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ

﴿وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُم بِالَّتِى هِىَ أَحْسَنُ﴾ **"Invite to the way of your Lord with Evidence and Fair Exhortation and argue with them by that which is better."** [TQM Surah An-Nahl 16:125].

Supervision of the Media

Asides from its extensive preparation and experience for ruling by Islam in all fields, including supervision of the media, Hizb ut Tahrir has the necessary experience in media affairs. It already has an extensive global media office network, with branches throughout the Muslim World and even in non-Muslim countries. This media office efficiently provides media outlets information about the Hizb, its views and policies on matters and will continue to function in this capacity after the establishment of the Khilafah. It has developed a vast array of styles including video production, magazines, journals and websites amongst many others.

As for the Hizb's Ameer, the distinguished jurist Sheikh Ata Bin Khalil Abu Al-Rashtah, amongst his many responsibilities within the Hizb over the decades, has been as the spokesman for Hizb ut Tahrir in Jordan. Sheik Ata has intimate knowledge of the working and issues of the media. Thus as a Khaleefah InshaaAllah, his ability to supervise the media is formidable and impressive.

In its *Introduction to the Constitution*, Hizb ut Tahrir has adopted, Article 103: "The institution of the Media Office is responsible for drawing up and executing the political media strategy for the State in order to support the interests of Islam and the Muslims. Internally, it works to build an Islamic society that is strong and cohesive, and it refutes that which is malicious while confirming that which is good. In external affairs it is to promote Islam during peace and war, in a manner that explains the greatness of Islam, its justice and the

strength of its army, and expose the corruption and oppression of manmade system and the weakness of its army."

The Hizb has adopted in its book, *The Institutions of State in the Khilafah*, that upon establishment of the state, "A law will be published that demonstrates the general guidelines of the information policy of the State, in accordance with the divine rules. The State would follow such policy for serving the interest of Islam and Muslims, and for building a cohesive and strong Islamic society, which adheres to the robe of Allah, and from which and in which goodness shines. There will be no place in it for vicious and depraving thoughts, and nor for false and misguiding cultures. It would be an Islamic society that dismisses its wickedness and shines its goodness, and celebrates the praises of Allah, the Lord of the worlds."

The Khilafah will Support and Guide Extensive Private Media

In media, the Islamic laws must be obeyed, in all forms from news and current affairs to documentaries and features, as well as print and electronic media. It will also be ensured that Islamic laws are obeyed and its social system enforced within the media organization during the publication of information. As private media is a business, its enterprises will be eligible for the same banking and credit facilities as other enterprises from the state treasury, the Bayt ul-Maal. Indeed, some of the matters in the media, such as setting up television studios and printing press, require great initial expense and some individuals would require assistance in the form of interest free loans or grants. Any advertising given by state enterprises, or public property enterprises shall be granted without special privileges, concessions, nepotism or favouritism. It shall be declared by the Khaleefah in advance how much space or time the state shall require for public service messages, except in emergencies, to ensure smooth media

provision. In addition, the state will arrange the allocation of bandwidth frequencies to electronic media, and will ensure that print publications do not duplicate names. These functions require that the information organization be centralized.

In its *Introduction to the Constitution*, Hizb ut Tahrir has adopted, Article 104: "The media owned by any citizen of the State does not require a permit; rather they are simply required to inform the media office, such that the office knows about the media means that are being established. The owner and the editors of any media means are responsible for every article they publish and are accounted for anything which contradicts the Shari'ah in the same manner as any other citizen."

Security Matters

Regarding the security matters, the media must also be told by the Khalifah which information can be published, on matters closely related to the state, such as military matters and related issues, like news of military movements, of how battles are proceeding, or of military industries.

Education in Pakistan is Inadequate and Corrupted, Causing Misery and Preventing Progress

Since the creation of Pakistan, education has been woefully neglected and corrupted, leading to tens of millions our sons and daughters being deprived of an education that Islam has mandated as a right for them. A British colonialist education has divided empirical sciences from Islamic education to form two separate institutions, main stream schools and madrassas. This has continued to be implemented in almost the same format, without consideration of Islam's viewpoint on this matter. In Islam there is no detachment of religion from life, unlike Western civilization. Islam is the basis for all of our actions and viewpoints upon life. However, the current education seeks to produce on the one hand “worldly” people, who do not hold Islam as a world view, and on the other, a clergy that was not able to apply Islam to practical life. This dichotomy has led to a decline in our thinking, the adoption of western concepts, the development of western sentiments, the loss of competent ‘ulema, intellectuals and sincere politicians. And that is why people cry that there is a “vacuum in leadership.”

The current education policy aims to keep Islam out practical life and make it an academic subject, whereas Islam mandates the development of dynamic, sincere and aware Islamic personalities. Thus the Khilafah (Caliphate) cultures people by Islam in a manner that they are able to apply Islam in their political as well as individual lives. And they know the purpose of their life in this world is to worship Allah ﷻ,

rather than divorcing Islam from political life. This ensures that the sons and daughters of the Ummah look to their Deen to provide solutions to the problems the Ummah faces, economically, politically, internally and externally. It is this that allowed an Islamic civilization that was a beacon of light for over a millennium. The state produced brilliant sons and daughters, pioneers and leading authorities in fields as diverse as mathematics and medicine, jurisprudence and astronomy. Arabic language, the official language of the Khilafah, became the mark of the educated men and women of the world. And the cities of the Khilafah were the favored destination for education of the European elite.

In addition, the current system propagates incorrect teaching methods, a focus on abstract rote learning, rather than conceptual development, by linking thoughts to feelings in a way that matters are vividly clear. It is this which has led to a departure from rational thinking which was the hall-mark of Islamic civilization for centuries. Furthermore, there is a scarcity of proper facilities in schools, with neither professional nor qualified teachers available. In many schools, major subjects are studied in a language that is not the language of the Quran or the first language of the students. Pakistan in 2015 was ranked 113th among 120 countries for literacy. The failures of government policy and funding have led to a boom in the private sector education, with even private universities becoming common, thus increasing the financial burden on parents. Moreover, the majority of parents feel the need to employ a tutor or send their children to a tuition academy thus multiplying the time, effort and cost of education. Due to these deficiencies most capable students desire to travel to the West for university education. As a consequence, Pakistan and other Muslim countries lose valuable talented youth from

serving the Muslim Ummah in a “brain drain.” And there is no reason for them to return to Pakistan for they acquire an education that is beyond what industry and agriculture can benefit from here, as the government has failed to link research to industrial and agricultural needs.

Education in Pakistan has been a Tool of Colonialist Policy for Separating the Muslims from their Islamic Aqeedah, Islamic Heritage and Hindering Revival and Progress.

Colonialist policy was to implement an education policy consisting of curricula that has the objective of severing the link of the Muslims with their Aqeedah, by promoting the concepts of secularism, liberalism, democracy, man as a sovereign legislator and other western ideological concepts. Its foundations were laid by the British during their occupation and today it is closely supervised by America, Europe and colonialist institutions such as the World Bank. Thus the textbooks developed by the government and those used by private schools, are specifically designed for Pakistan, but written by Western academics. They have an agenda to create an image of Islam as a religion only. They reinforce corrupt concepts of Western intellectuals, philosophers and scientists and promote a love for Western literature and way of life. The aim is to produce secular personalities that refer to the Western ideology of capitalism and man-made law.

In the current Madrassa system, Islam is taught in a theoretical manner and no link is established to reality. The syllabus in the Madrassa has over the years been downsized to contain Islamic rulings related to Ibadah and Akhlaq only, with some mention of inheritance, Nikah and Talaq. Other Ahkam related to muamalat (relationships),

economic transactions, foreign affairs and matters related to ruling and accountability have been neglected.

Government funding is not adequate to ensure the availability of resources, facilities and competent trained teachers for producing research, technology and progress.

Developing Education According to the Islamic Aqeedah

Allah ﷻ said, **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾ "O you who believe! Protect yourselves and your families from the fire, whose fuel is people and stones."** [TMQ Surah At-Tahrim 66:6].

The Islamic state will take the responsibility of educating the sons and daughters of the Ummah. It will have the prime objective of establishing an education policy that will develop Islamic personalities with a strong Aqliyah and Nafsiyah. Thus it will develop the curriculum in such a way as to produce thinking skills, analytical thinking and a desire in the student to study knowledge for the sake of gaining reward and pleasing Allah ﷻ as well as making meaningful contributions to society. In its *Introduction to the Constitution*, Hizb ut Tahrir has adopted in Article 170, "The Islamic Aqeedah is made the basis for the education curriculum, so it is made the criterion for adopting information from the angle of confirming it as true and believing in it, and not simply from the angle that it is simply information."

Empirical sciences will be emphasized in every level of education with the objective of producing new research, development and technology, so that the Khilafah leads the world in industrial innovation, health, architecture and other practical demands of human

existence. Science and technology will be linked to the practical need and drive for it, such as industry, agriculture and health-care. This is what will ensure that the doctors, scientists and engineers that the Ummah already possesses are put to best use. It is this marriage of capable sons and daughters with a grand purpose that will produce an explosion in creativity and productivity, propelling the Khilafah as a leading power. As for cultural sciences, they are taught at the primary and secondary levels according to a specific policy which does not contradict Islamic thoughts and rules. In higher education, these cultural sciences are studied like other sciences, provided they do not lead to a departure from the education policy and its goal. In its *Introduction to the Constitution*, Hizb ut Tahrir has adopted in Article 174 regarding the cultural sciences, "Since learning what causes a deviation and weakness in the beliefs easily influences children, it is therefore prohibited to teach anything of these types of knowledge in the primary and secondary stages of education."

An equal amount of time will be dedicated to Arabic and the Islamic sciences so that the children will be grounded in the fundamental tenets of the Deen and apply Islam practically. The Islamic culture will be taught at all levels of education. Our most brilliant sons and daughters will be encouraged to become jurists in order that the understanding of Islam in practical life is in the best hands. In its *Introduction to the Constitution,* Hizb ut Tahrir has adopted in Article 173 that, "The goal of teaching all of this knowledge in the school stage is to build the Islamic personality of the student, and to prepare him to enter into the realm of practical life, or to prepare him to continue higher studies in order to create distinguished personalities, which are necessary to raise the intellectual and scientific level of the Ummah, and to prepare it to lead the world to

take all the people from the darkness of disbelief to the light of Islam, and from the oppression of man-made law to the justice of the Shariah law". In Article 175 Hizb ut Tahrir states, "The evidence for the article is the action of the Messenger ﷺ, since he ﷺ used to teach the rules of Islam to men, women, the elderly and the youth, which indicates that Islam teaches every generation, and so it is learnt at all levels of education."

The Khilafah state will provide facilities for schools and training programs for teachers to increase subject knowledge, as well as acquire rational teaching methods to facilitate learning. Education will be offered from primary level to higher education and an emphasis will be given to research. For educational funding, the Khilafah will restructure revenue generation according to the Shariah rules to accelerate educational progress. It will generate huge revenues from public properties such as energy and state enterprises such as large scale construction and manufacture of machinery. It will end the oppressive income and sales tax that has strangled economic activity. It will also refuse to pay the interest based loans from the colonialists and others, which eat a third of the expenses of Pakistan as debt-servicing, in the knowledge that the loans have been paid many times over due to interest. And if this were not enough to fulfill its obligations, it will seek emergency wealth taxation, only from those who can meet their basic needs and some luxuries as well. The Khilafah will raise the Ummah again as a beacon for knowledge as it was for centuries. In its *Introduction to the Constitution*, Hizb ut Tahrir has adopted in Article 179 "whatever is necessary to accomplish a duty is in itself a duty." Libraries, laboratories and the rest of the means of developing knowledge are part of the affairs of the Ummah which the Imam must govern, and if he falls short he is accounted over it."

The Co-Operation Between Men and Women in Society

Western, Failed, Corrupt Liberal Values Must Not Be Imported as If They are Solutions to our Problems

Pakistan's rulers have imported Western liberal values into our society under the guise of 'modernization', specifically targeting the youth. What this has meant for our society and our youth, men and women, is a concerted campaign to introduce the concepts of personal freedom and individualism as a basis for our actions. These ideas are western in their origin and are alien to us. They are the product of the western historical experience with religion and are a reaction to the oppression of the Christian Church. Capitalism built its laws on the four freedoms which include personal freedom. This affects their laws regulating the relationship between men and women, as well as their own respective roles. Under capitalism the relationship between men and women has come to be dominated by its physically intimate aspect. Moreover, the roles of men and women have come to be dominated by individualism. This is as opposed to the honor, respect and co-operation which Islam promotes.

The drive by our rulers to promote Western liberal values is dangerous for any Muslim society which seeks to build the Islamic values and good relations between men and women. Western liberalization ensures the view of men and women towards each other is dominated by the physically intimate one. As well as the promotion of free mixing between men and women as well as explicit degrading images in advertising and dramas, films and magazines. The rulers are creating opportunities for zina in our society through the introduction of free mixing between men and women which exacerbates the attraction felt by men and women towards each other. This is being

promoted in schools and colleges, through the coffee shop culture, festivals and music concerts. Personal freedom has eroded the cooperation between men and women in western society, as individualism has replaced co-operation with a “battle of the sexes.” This incorrect view has created great instability and unhappiness in society, effecting men women and children and destroying the traditional family unit of mother, father, children and extended family relations and support.

The correct view of man and woman and their roles in respect to each other within the family and society is essential for the building of a strong and stable society. The related laws cannot come from the West or from existing un-Islamic Eastern traditions in our society. Our rulers, as in all matters, slavishly imitate the west, ignoring the fact that western society has failed to protect the women, the child or the family unit and has failed to build cooperation between men and women. The imposition of these failed concepts into Pakistan has complicated problems already faced by Muslims due to corrupt cultural practices not based on Islam. The traditional problems between parents and children, husbands and wives, wives and in laws have worsened. In addition, now, women and men are being influenced by the concept of personal freedom and individualism that is being passed to them. The results include a rise in divorce, as indicated by the Islamabad Arbitration Council divorce registers which indicate a sharp rise in recent years. There is also a strain on the relationship between parents and children as the media promote individualism and undermine the traditional values of respecting elders and being merciful to the young.

Societies Ravaged by Corrupt Values

Men and women have similarities in their nature in their capacity as human-beings. At the same time Allah ﷻ has created within each qualities, that distinguish them from each other. Allah ﷻ

said, **((أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ)) "Should not He Who has created know And He is the Most Kind and Courteous, All-Aware."** [TMQ Surah Al-Mulk 67:14]. So there must be laws governing that which are common to them and laws that govern their differences. The capitalist belief does not recognise this obvious reality as important, and therefore does not legislate accordingly.

The view of the role of the woman in the West has become judged on based on her appearance and economic contribution as opposed to valuing her role as a woman. The woman naturally is a wife and a mother. Both roles are valuable to society and essential for a functioning family. Both roles require mental and physical capabilities and should not be undermined, belittled or scorned. This undermining is devastating, as the Western societies demonstrate clearly, with rising rates of juvenile crime and child mental and health problems. In Pakistan, a woman can still receive respect for her proficiency as a wife and a mother. This is deeply rooted within our society. However, the change is being felt as the value of women is becoming judged almost exclusively with regards to her appearance, level of education, her work and career, undermining the value of her fulfilling her primary role.

The role of the man and woman in society and their relationship can never be solved with personal freedom as its basis, as the whims and desires of men or women do not lead to truth, agreement and cooperation, but discord, oppression and injustice. The influx of these corrupt Western values are only adding to problems that already exist in our society which are caused by corrupt local traditions that have no resemblance to Islam. Problems arise in any society when the whims and desires of men and women in the parliamentary assemblies are the source of law, values and traditions, this must be replaced with the sovereignty of Allah ﷻ. Allah ﷻ said, **وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ**

إِلَيْكَ **"And judge between them by what Allah has revealed, and do not follow their desires, and beware (O Muhammad) that they might seduce you from some of what Allah has sent down to you."** [TMQ Surah Al-Maaida 5:49]

Nurturing the Role of Men and Women by Islam

The relationship between man and woman is based on their view of each other as humans, not one where the physically intimate aspect of the relationship is dominant. Islam views the woman as an honour, as stated in Hizb ut-Tahrir's *Introduction to the Constitution*, in Article 112, "The primary role of women is that she is a mother and responsible over the household and she is an honour that must be protected." Moreover, in Article 119, the Hizb has adopted, "It is prohibited for any man or woman to undertake any work which could undermine the morals, or causes corruption in the society."

In Islam, man and woman's physical attraction and their need for each other, is addressed through marriage. Marriage removes the need for people to commit zina and is encouraged at a young age. Zina leads to corruption in society, as well as the oppression of men, women and any offspring, as it does not carry legal obligations and many children do not know their paternity. In its *Introduction to the Constitution,* the Hizb has stated in Article 120 that, "Marital life is one of tranquillity; and the couple should live together as companions. The guardianship (*qawwamah*) of the husband over the wife is a guardianship of care and not ruling. It has been made obligatory for her to obey him *(in his rights over her),* and obligatory upon him to financially support her according to the expected standard of living of one like her." The wife and husband in Islam enter into a legal contract where their obligations and rights on each other are defined not by their whims and desires, but by Islam. The husband and wife build their compassion and respect for each other through injunctions, such as the mandoub of making oneself look attractive for their spouse.

The role of the man and the woman is defined by Allah ﷻ related to the fitra of the man and the woman, in accordance to the Ahkam ash-Shariah to build a cooperative family with love and compassion. It is stated in Article 121 of the *Introduction to the Constitution*, "The married couple must fully assist each other in the housework, and the husband must carry out all the work which is usually undertaken outside the house, while the wife carries out all the work which is usually undertaken inside the house, according to her capability. He must provide her with a servant as required to assist with the tasks that she is unable to carry out alone." The roles are defined by Islam. However, this is supported by the mandoub of helping each other. So a man is rewarded for helping his wife in the house and with the children, if she is unwell or if is she is busy with another task. Similarly, a woman is also rewarded is she helps her husband with the shopping if he is unwell or busy in another task. However, the cooperation and respect is built when each person fulfils their responsibility and shows appreciation for any additional help given by their spouse.

The Islamic Khilafah State Does Not Restrict the Woman to the Home and the Work of Wife and Mother

The woman is a fully participating member of society, she has full access to be educated and to work and carry out political activity. In its *Introduction to the Constitution*, Hizb ut-Tahrir has adopted in Article 114, "The woman has been given the same rights as man, and whatever was obliged upon man is also obliged upon the woman, except that which was specified for her or him by the *Shari'ah* evidences. Accordingly, she has the right to partake in trade, agriculture and industry, and to undertake contracts and transactions, to possess all forms of property, to invest her wealth whether personally or through proxy, and to personally carry out all worldly affairs." And in Article 115 in its *Introduction to the Constitution,* the

Hizb has stated, “It is permitted for a woman to be appointed in civil service and positions in the judiciary apart from the Court of Injustices. She can elect members of the *Ummah’s* council, and be a member herself, and she can participate in the election of the Head of State and in giving him the pledge of allegiance.” Islam’s history is full of such examples and their restrictions came only when the Khilafah was destroyed and replaced by secular Nation States ruled by oppressive rulers, whether in democracies, dictatorships or monarchies.